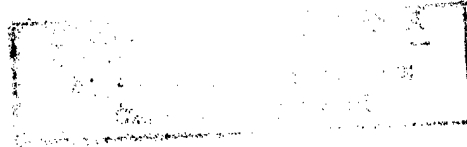


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POLITICAL AND SOCIOLOGICAL AFFAIRS

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26 October 1982

USSR REPORT
POLITICAL AND SOCIOLOGICAL AFFAIRS

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INTERNATIONAL

ISLAMIC REVOLUTION IN IRAN, AFGHANISTAN CRITICIZED

Alma-Ata QAZAQSTAN AYELDERI in Kazakh No 3, Mar 82 pp 25-26

[Article by K. Kh. Tazhikova, research worker at the Philosophy and Law Institute of the KaSSR Academy of Sciences: "Islam and the Contemporary Ideological Struggle"]

[Text] The role of religious factors in the ideological life of the Muslim nations has greatly increased in recent years. Islam has become an active socio-political force in these countries as part of the mass movement for civil rights and freedom and the struggle against colonialism. However, religion, by its very nature, is two-sided. While, on the one hand, it takes the lead in the movement for national liberation and in the struggle against foreign reaction. On the other, it serves the interests of the bourgeois-gentry ruling class. In Iran, for example, Islam unified the people in the struggle against the regime of the shah. However, counterrevolutionary elements opposing the legal government of Afghanistan have collected under the "broad" banner of Islam.

In order to understand properly the religious-political processes going on among the Muslim nations it is extremely important, in addition to understanding completely the arrangement of forces and their various structures in contemporary eastern societies, also to evaluate the social role of religious movements in class terms and to determine their place in the struggle against imperialism and for socialism. Comrade L.I. Brezhnev, calling for careful analysis of political movements taking place under the banner of Islam, pointed out before the 26th CPSU Congress that "the fundamental problem is what goal those forces hoisting some ideological flag are pursuing. It is possible that a struggle for freedom will develop under the banner of Islam. That has been demonstrated by historical experience, very recent historical experience at that. Historical experience, however, has also shown counterrevolutionary reactions using Islam as a front. What is all important here is the exact content of any movement."

Political dissatisfaction under the cover of Islam grows naturally out of the social environments of Muslim countries. Religious conceptions, customs and traditions are very strong there. Thus, Islam appears as the single force unifying and mobilizing the people against European colonialism and the danger of foreign oppression. This is the real political meaning of the liberation movements that have developed under the guise of the holy war [jihad]. Long

struggles for freedom were waged at the beginning of the 20th century in Libya against Italian oppressors, in Morocco against Spanish colonialists and in Iraq against English oppressors. In the 1950s there took place the struggle of the Algerian people against French colonialists under the banner of Islam.

The national liberation, people's revolution against imperialism that has been victorious in Iran is a shining example of a political struggle carried out under the banner of religion. The Islamic ideals of the Iranian revolution demonstrate that religion is a major social force in the lives of Muslims. However, we are far from eulogizing Islam as the moving force of the Iranian revolution. As is well known, Islamic slogans are only the external form of the political struggle.

The Iranian revolution has drawn the attention of the whole world, of Muslim peoples in particular. Pointing out its great importance, Comrade L.I. Brezhnev stated, in his speech to the 26th CPSU Congress, that "the revolution in Iran, which was a major event on the international horizon in recent years, has a special character. In spite of its great complexity and contradictions it is, in essence, an anti-imperialistic revolution. However, internal and external reaction have been striving to change its form."

Religious ideals have played a positive role during the initial stages of the political struggle of the Iranian people against the despotism of the shah and American colonialism. The form of political leadership has been altered, but this is not to say that the old social order has been altered. For the present, the aims of Islamic revolution in terms of internal and external politics, economics, guaranteeing democratic rights and freedom and in achieving the full rights of Iranian women remain uncertain. The Ayatolla Khomeyni's "social" program harkens back to the customs of the Middle Ages and aims at a "cleansing of Islam." It is not accidental that, in one of his first decrees, Khomeyni called for the chadra [veil] for women. Thousands of Iranian women organized strong demonstrations against Khomeyni's decree.

Unfortunately, the woman's question remains still unresolved in all the Islamic countries, not only in Iran. This is because Islamic reformers and innovators keep women in their former state of economic, social and spiritual oppression. In addition, women are subjected in these areas to the Sharyat which, even in the countries following socialist policies, is the legal basis of the Islamic state.

A powerful ideological struggle is being waged on the woman's question in the Muslim nations. Conservative groups have come out actively opposed to granting Muslim women equal rights with men in all sectors of social and political life. To this day, women are in an inferior position to men in many nations of the Islamic world. Polygyny, a clear manifestation of the dishonor of women, is passed on as a tradition from father to son. Not a little harm comes from the conservative social "order" whereby, according to the "word" of the Koran, men have the right to marry four wives and keep one concubine while women may only marry one man (Koran, Sura 4) and are forbidden to show their faces in public. Most Pakistani women observe the rules of this social regulation and live, up

to the present day, an isolated life and are unaware of changes taking place in the world. Female students at institutions of higher learning listen to lectures behind a curtain separating them from male students or veil their faces in a black cloth. This is the situation in most Muslim countries.

The situation for Afghan women, however, is completely different. The April Revolution provided women with political and social rights equal to those of men for the first time in the history of Afghanistan.

The Decree on Marriage and the Family sanctioned by the Revolutionary Council of the Afghan Democratic Republic has been applied freely within the nation. This historic document has played an incalculable role for the fate of Afghan women. This is because they were deprived of all civic rights prior to the April Revolution.

Women have been freed from all forms of social and spiritual subjugation only under socialism. The experience of our nation is proof. Kazakh women, who hitherto had enjoyed no rights at all, now, as a result of the victory of socialism in Kazakhstan, take part in the running of the state. There is no profession they have not entered and women perform productive work in all sectors of the people's economy and culture of the republic. Some 49 percent of all workers and employees working in Kazakhstan are women and in sectors such as culture, people's education and public health the number of female workers reaches 71-90 percent. Some 59 percent of specialists with higher and specialized middle educations are women. One hundred women are academicians and corresponding members of the KaSSR Academy of sciences; 131 women hold doctor's degrees and 3399 women are candidates. Such a creative achievement of Kazakh women is something that could only have been brought about in our Soviet nation, in a land where socialism has been victorious. No other kind of revolution, especially a revolution carried out under the banner of religion, is able to alter fundamentally the social condition of women. To the contrary, Islamic revolution is a revolution that is nurtured in a spirit of anti-feminism and of oppression of Muslim women.

11,433

CSO: 1832/02

INTERNATIONAL

AFGHAN REBELS ACT UNDER 'MASK' OF ISLAM

Ashkhabad TURKMENSKAYA ISKRA in Russian 4 Sep 82 p 3

[Article by Novosti correspondent Aleksandr Sukhoparov: "Under the Mask of 'Defenders of Islam'"]

[Text] Kabul--(Mukhammad Mubin) is a former inhabitant of the village of (Nuda) in Farah province (south Afghanistan). He is 22 years old. When in the 10th grade (there are 12 in the Afghan educational system) he was forced to throw up his studies and go to work: his father died and (Mubin) became the head of the family. But it was hard to feed his mother and his five younger sisters and brothers. In his search for work he decided to go to Pakistan. However, Pakistan has its own unemployed. For some time (Mubin) lived a wretched life around the camps of the "Afghan refugees" until he met a certain (Mukhammad Khakim). This latter suggested that the young Afghan join a counterrevolutionary band.

(Mukhammad Khakim) had been known earlier as a major smuggler and narcotics dealer. He managed to knock together a not insignificant position in the delivery of drug potions on the black market in many European countries and the United States. Neither was (Mukhammad Khakim) squeamish about trading in "live goods." He acted as go-between in the illegal carriage of unemployed people from Afghanistan to Iran and did well at it. The national-democratic revolution put a stop to his illegal activities. Evading justice, the smuggler was forced to flee abroad. There he quickly found patrons in the form of the enemies of the Afghan revolution. Having changed his usual trade of smuggler for that of brigand and robber under the mask of a "defender of Islam," he again turned up in Afghanistan. (Mubin) takes up the story: "Among the local folk we were called the 'Chakabskiy thieves.' We operated on the main highway between Kandahar and Farah and our main refuge was located in the mountain village of Chakab in Farah province. The strength of the band varied between 20 and 30. Most joined as the result of deception or out of fear of the counterrevolutionaries. Arms and ammunition were obtained from Pakistan, to where the money, valuables and gems taken from the peaceful inhabitants were sent."

(Mukhammad Khakim) took the lion's share of what was stolen by his minions. At least once a month he went to Pakistan. According to (Mubin) who frequently accompanied his chief on these trips to Quetta city, (Mukhammad Khakim) had a substantial bank account. In Quetta he rested up from his unusual life in the mountains. The ringleader of the "Mojahedin" arranged wild orgies with the money obtained by plunder and violence. Then he would return to Afghanistan to continue his bloody trade.

(Mukhammad Khakim's) bandits committed their outrages for about a year on the highways of south Afghanistan. In exchange for military and financial aid, their foreign patrons constantly demanded the activation of actions against the revolutionary authorities: destroying schools, blowing up bridges, killing party activists. In spring this year the bandits got the order to fire on a military convoy near the small town of (Siab). However, at their first attempt to open fire the bandits were decisively repulsed. According to (Mubin) the convoy suffered no casualties and continued on its way, and the bandits were forced to flee, leaving their dead and wounded. The head of the band (Mukhammad Khakim) himself was also wounded. On the same evening he was transferred to Iran for treatment. During the night, listening to a radio left behind by the bandit chief, (Mubin) tuned to the counterrevolutionary station "the Voice of Zabol." According to this radio station a detachment of the "Mojahedin" had attacked a Soviet motorized column on a main highway in the region of Siab and destroyed three tanks and several armored personnel carriers.

Two days later the remnants of (Mukhammad Khakim's) band were surrounded and destroyed by a group of the people's militia supported by the population. (Mukhammad Mubin) was among the few taken prisoner. Many other "Mojahedin" bands sent to Afghanistan from abroad have come to the same inglorious end. However, the efforts of their patrons have not ceased. Bands of terrorists trained abroad in special camps led by U.S., Chinese and Pakistani instructors are being sent into the DRA in order to hamper the Afghan people as they build a new life.

9642

CSO: 1830/480

INTERNATIONAL

TAJIK-INDIAN FRIENDSHIP CELEBRATED IN DUSHANBE

Dushanbe KOMMUNIST TADZHIKISTANA in Russian 13 Aug 82 p 3

[Unattributed report: "On the Meridians of Friendship"]

[Text] "Tajikistan-India." This is the name of an illustrated book fair in the state republic library imeni Firdousi opened within the framework of the traditional month of Soviet-Indian friendship that takes place in our country. This one was devoted to noteworthy dates: the signing of the Soviet-Indian Treaty on Peace, Friendship and Cooperation and the anniversary of the declaration of Indian independence.

The exhibits show an extensive range of the works of Mahatma Gandhi and Jawaharlal Nehru published in India, together with literature on questions of the economics, philosophy and art of India. Works of (Robindranat Tagor), (Prem Chanda), (Mulk Radzh Ananda), (Khodzh Akhmad Abbas), (Bkhabani Bkhatachariya) and others translated into Tajik were shown in a special section, along with studies on Soviet Tajikistan done by Indian scientists. The works of the founder of Tajik Soviet literature, Sadriddin Ayni and other poets and writers of Tajikistan in Hindi and Bengali are on display.

The attention of visitors to the exhibition was particularly drawn to the richly illustrated material from Indian publications reflecting the successful tour of the Tajik ballet in India in January 1979.

"The workers of Tajikistan are extensively celebrating the historic dates of the signing of the Soviet-Indian treaty of 1971 and the 35th anniversary of India's proclamation of independence" a TadzhiKTA correspondent was told by the deputy chairman of the board of the Tajik republic section of the Soviet-Indian Friendship Society, prorector of the Dushanbe State University imeni T.G. Shevchenko, doctor of philosophical sciences professor M.R. Radzhabov. "At this time assemblies, meetings and soirees of Soviet-Indian friendship are taking place in the numerous primary organizations of the Tajik section of the society at industrial enterprises, at kolkhozes and sovkhoses, and in educational and cultural establishments, and various kinds of exhibitions are open. [no closing quotes]

On 15 August a festival of Indian movies will open at the movie theater imeni A. Dzhami.

"We are confident," M.R. Radzhabov said in conclusion, "that all the things being done during the month will serve a noble end--the further strengthening of friendship and cooperation between our countries."

INTERNATIONAL

AMERICAN RESEARCHERS NEAR AFGHAN BORDER TIED TO CIA

Dushanbe KOMMUNIST TADZHIKISTANA in Russian 5 Sep 82 p 3

[V. Baydashin report: "Under the Guise of 'Linguists'"]

[Text] Delhi--(TASS correspondent)--There has been an increase recently in the numbers of "linguists" in Pakistan from a number of countries in the West, mainly the United States, who have selected as the site of their "research" places near the border with the Democratic Republic of Afghanistan. According to a report published in the Karachi newspaper DAILY NEWS, American "linguists" have suddenly started to show great interest in "the language and culture of local nationalities." Here, as becomes clear from the newspaper report, the increasing numbers of "scientists" from the United States are behaving as though on their own patrimonial estates, showing no restraint in crossing the Pakistan-Afghan border with special guides and actively visiting the camps of the so-called "Afghan refugees" under whose sign, as is known, are hidden military camps for training bandits.

Commenting on the report in the Pakistani newspaper, the Indian information agency Central News Service asks a resounding question: are the "linguists" really engaged in studying the "features of the language of the Belugi?"

The facts irrefutably testify, the agency points out, that the guise of "linguists" covers agents from the U.S. intelligence services. It is precisely from those regions loved by the newly appeared "linguists" that the greatest number of raids on DRA territory are made, during the course of which saboteurs set fire to schools and houses and sow terror among the peaceful Afghan population.

The "research" by the U.S. "scientists" in the regions of Pakistan bordering the DRA, as local observers point out, is very similar to the so-called "summer linguistic institutes" set up by the United States in a number of the developing countries of Asia, Africa and Latin America. Under the cloak of these establishments, which have nothing whatever to do with linguistics, are hidden agents of the CIA and other U.S. intelligence services engaged in spying and sabotage. The Indian authorities recently expelled several such U.S. "scientists" from the country.

9642

CSO: 1830/482

INTERNATIONAL

INTERNATIONAL CONGRESS OF RUSSIAN LANGUAGE TEACHERS HELD IN PRAGUE

Moscow UCHITEL'SKAYA GAZETA in Russian 24 Aug 82 p 1

[Article by A. Kondrashov (Prague): "Congress of Russianists"]

[Excerpts] The 5th Congress of the International Association of Teachers of Russian Language and Literature (MAPRYaL) has completed its work in Prague. For six days about 2,500 of its participants from 72 countries of the world considered a broad range of theoretical and practical problems in teaching the Russian language and bringing the spiritual and cultural values of the Soviet people to millions of other people throughout the world.

According to MAPRYaL data, outside the USSR in schools, VUZ's and courses alone there are 23 million people studying the Russian language and throughout the planet a half billion people know it to one degree or another. Now 75-80 percent of all the scientific and technical information published in the world is published in the Russian language.

11772

CSO: 1800/1336

NATIONAL

'OPEN LETTER' DAYS REDUCE MAIL FLOW TO TURKMEN CC

Ashkhabad TURKMENSKAYA ISKRA in Russian 22 Aug 82 p 2

[Article by T. Poltoranin, deputy chief of the Turkmen SSR Communist Party Central Committee General Department, in the column "Party Life"; "An Effective Means for Communicating with the Masses"]

[Excerpt] The open-letter day forum provides leaders with an opportunity for frank discussion and makes it possible to inform people better about the state of affairs in production and in the city, settlement and village, and to speak frankly about problems and existing difficulties, while preventing any kind of false rumors. One convincing indication of the effectiveness of this form of communication with the masses has been a downward trend in complaints noted from Chardzhou, Mary and Bezmeina, and from Kushkinskiy, Iolotanskiy, Krasnovodskiy, Chardzhouskiy, Sakarskiy and a number of other rayons in the republic.

Party obkoms have generalized the work of party committees and newspaper editorial offices in conducting open-letter days, and their results. The Chardzhou and Ashkhabad party obkoms have discussed these matters at bureau meetings and this has considerably enlivened work and focused party committees and soviet organs on the need to improve preparations for and the holding of such meetings.

At the same time it must be noted that not all party committees are making use of this new and interesting form of work with people or spearheading leaders of soviet, trade union and economic organs in this matter. Thus, in 10 rayons of the republic these kinds of meetings have never been held.

When preparing for and conducting open-letter days, the necessary publicity and purposefulness, detailed workups on questions, and preliminary meetings with the authors of letters and the appropriate leaders are not always insured. As a result, some meetings become just regular question-and-answer evenings and activity is low. Few open-letter days devoted to questions of public health, social security, trade, everyday services, culture, legal education and public order, labor organization and safety, and the participation of the public in resolving the Food Program have been held. The initiative by the Chardzhou and Ashkhabad party gorkoms in this matter has not been disseminated.

Real control over final decisions on problems and questions raised is not being effected everywhere. The holding of repeat meetings between individual leaders and the authors of letters is practised extremely rarely.

The popularity and effectiveness of the new form of work with letters and statements lie primarily in the fact that any worker has an opportunity to inquire about matters that concern him, directly with the person on whom their resolution depends. Publicity is the chief property of the new and effective form of work with letters. And the newspapers can help in guaranteeing it.

9642

CSO: 1830/471

NATIONAL

DYNAMICS OF SOVIET WORKING CLASS DESCRIBED

Kishinev KOMMUNIST MOLDAVII in Russian No 7, Jul 82, pp 12-18

[Article by S. Markitan, candidate of philosophical sciences: "Dynamics of the Soviet Society's Social-Class Structure"]

[Excerpts] The present-day stage of improving the social-class structure of our society is characterized by the following two basic tendencies: occupational differentiation and social integration. As class boundaries are being wiped out, differences connected with the professionalization of labor, level of education, and cultural standards of workers are beginning to move to the forefront. We must also take into account the fact that the chief qualitative characteristics of the socialist classes coincide to a large extent. This is facilitated by unified, socialist production relations, based on the public ownership of the means of production, socially homogeneous and well-planned, organized labor, a standardized system of pensions and security, etc. A new type of working man and his psychology has taken shape under socialism. The existing differences between classes are no longer of an antagonistic nature.

The working class constitutes the fundamental, leading force for the growth of social homogeneity and the creation of a classless structure. If we also take into consideration the fact that it is the most numerous class, the majority of the working people in the country, then it will become clear that the qualitative and quantitative changes occurring within its structure determine the entire process of the drawing together of classes and social groups in the society. One of the most meaningful trends of the working class's influence on the development of our society's social structure is the rapid improvement of the educational composition and occupational training of personnel and the raising of their cultural-technical level. This process has been conditioned primarily by the development of the scientific and technical revolution, as well as by the growing requirements of production. Suffice it to say that by the end of 1980 the industry of the USSR had more than 170,000 mechanized assembly and automatic lines, about 90,000 completely mechanized and automated sections and production lines, and approximately 70,000 units of equipment with programmed control. Naturally, this has an influence on the contents of labor, which is increasingly being filled with intellectual contents.

Today numerous groups of Soviet workers are characterized by a high degree of skilled, professional, and educational training. If 10 years ago only slightly

more than half of the working people had a secondary (complete or incomplete) and higher education, this amount now stands at three-fourths.

Of great importance for raising the skills and educational level of workers is the purposeful training of personnel in vocational-technical educational institutions, particularly in secondary schools, which provide a general education along with an occupation. The number of highly skilled workers trained by means of the PTU [vocational-technical school] system is constantly growing. For example, during the Eighth Five-Year Plan (1966--1970) these schools graduated 7,075,000 workers, and during the Ninth Five-Year Plan (1971--1975) the figure was 9,488,000. In 1980 the annual training of skilled workers with a secondary education exceeded 2.4 million persons. And during the 11th Five-Year Plan it is intended to train within the vocational-technical educational system approximately 13 million skilled workers; moreover, the training of specialists with a secondary education is scheduled to increase no less than 1.6-fold. These measures, along with others, are permitting us to improve the intra-class structure of the working class.

It is important to emphasize that millions of people with higher, incomplete higher, or secondary special education are working at jobs in our country today. In 1959 the category of such employees consisted of more than a million persons--2.2 percent of all the workers or 9.6 percent of all the specialists, in 1970 the figure was about 2.5 million, 3.7 percent of all the workers or 11.6 percent of all the specialists, and in 1979 it was already more than 7 million, or 8.7 percent of all the workers, or 19.5 percent of all the specialists* employed in the national economy of the USSR.

It should also be added that the constantly growing complexity of technology and the production processes requires a still greater increase in the number of this category of workers. At present, for example, there already exist in industry 380 workers' occupations for the mastery of which a secondary special or even a higher education is required.

The fundamental problems of the class's development consist of the following two factors: first, an insufficient stratum of highly skilled personnel, second, a strata of unskilled workers which is still too large. Although the sphere for using skilled, mechanized labor is constantly expanding, "at present," noted the chairman of the AUCCTU, Comrade S. A. Shalayev, "about 40 percent of industrial workers are engaged in manual labor." Therefore, our party and state have applied and are applying considerable efforts to make people's labor not only more productive but also more substantial, interesting, and creative.

* RABOCHIIY KLAS I SOVREMENNIY MIR, No 3, 1981, p 19.

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2384
CSO: 1800/1172

NATIONAL

NEW WORK ON SOVIET LABOR STATISTICS PRAISED

Moscow KNIZHNOYE OBOZRENIYE in Russian No 34, 20 Aug 82 p 2

[Review article by V. Kozhurin, candidate of historical sciences: "A New Word from Source Scholars"]

[Text] Something new always begins with difficulty. Especially in the field of science. It is all the more pleasant to encounter such successes as must be accorded to the group monograph entitled "Massovyie istochniki po istorii sovetskogo rabocheho klassa perioda razvitogo sotsializma" /Mass Sources on the History of the Soviet Working Class During the Period of Developed Socialism/, which has been issued by the Moscow University Publishing House.

The working out of mass sources is now on the high road of the development of present-day Soviet source studies. Today a great deal of attention is being devoted to expanding the circle of the sources being used. At the same time the topic of this research--the study of the historical experience of the working class--creates important prerequisites for the further forward movement of Soviet society. This publication is the logical culmination of work which has been conducted by the Department of Source Studies of the History of the USSR and the Problem Group on the History of the Working Class of the MGU Faculty of History under the direction of Professor V. Drobizhev.

The book provides a circumstantial analysis of the general methodological and methods principles of processing mass sources on the history of the Soviet working class, it cites the basic principles for selecting the necessary data, etc. The chapters devoted to these problems and written by A. Sokolov and V. Korshunov, constituted a reliable foundation for examining the individual varieties of mass sources on the history of the Soviet working class, to which a significant portion of the work is devoted.

The authors studied the most widespread and accessible complexes of sources. These are documents of party and social organizations, statistical materials, press items, correspondence between the country's people, data of workers' personal accounts, likewise accounts from their occupations, specific social investigations, biographical data about worker-deputies of the Soviets, and certain other types. The broad range of materials allowed them not only to determine specific ways and methods of analyzing definite complexes of mass sources but also to demonstrate certain essential traits of the development of the Soviet working class.

These scientists did not limit themselves to an analysis of purely source-studies problems. In a number of chapters methods are outlined for utilizing the data obtained in specific historical studies. The conclusions obtained in such a way testify to the great prospects for working out mass sources for studying the history of the country's working class.

This monograph is marked by integrity and unity, which make it possible to follow through on the inner logic and inter-connection of the individual questions. Let us note that research studies of this type, as operational experience has shown, are successful only in case of the joint activity of a unified creative group of scholars.

"Work with mass sources...should be constructed on the basis of united efforts of historians and drawing upon specialists in the application of mathematical methods and computers for processing information," say the authors. It is characteristic that among the creators of this monograph, along with the names of scientific staff members and university lecturers, we also encounter the names of graduate and undergraduate students from the Faculty of History. This inspires confidence in the success of the Problem Group's further work and demonstrates a truly creative method for training the rising generation of scientists.

2384

CSO: 1800/1171

NATIONAL

VITALITY OF TRADITION IN CENTRAL ASIAN LITERATURE

Moscow LITERATURNAYA GAZETA in Russian No 30, 28 Jul 82 p 2

[Article by Z. Kedrina: "Renewal of Traditions"]

[Text] "The birth of the Soviet Union is a result of the victory of the Great October Socialist Revolution. October broke the chain of social and national oppression and raised the peoples of our country to independent historical creativity," it says in the decree of the CPSU Central Committee, "On the 60th Anniversary of the Formation of the Union of Soviet Socialist Republics."

One of the most important humanitarian accomplishments of the revolution was the awakening of historical self-knowledge of those people who passed from the belated Middle Ages to socialism, bypassing the capitalist formation. A clear example of this is the fate of the workers of Central Asia and Kazakhstan. The delimitation of national spheres and the creation of union republics with equal rights as part of the USSR opened up before them the path to rebirth and happiness, and laid a firm foundation for the construction of a new society.

The 1920's-1930's in Central Asia and Kazakhstan, as in the entire country, were a period of true cultural revolution. Throughout the republics they created schools, cultural and educational institutions, theatres, newspapers and magazines, the forces of the creative intelligensia were consolidated and literature developed rapidly. Relying on the best traditions of folklore and many centuries of written poetry and assimilating the experience of Russian classical and Soviet literature, young writers of the freed East laid the basis for the realistic art of discourse. The task of defining the position of their own people in the history of the new society came to the fore. It is no accident that the end of the 1920's and the 1930's in the literature of Central Asia and Kazakhstan became a period of the formation of artistic prose whose main content was the historical-revolutionary and historical theme.

The first attempts to embody this theme, still in poetry, were made during the decade of October. I. Dzhangugurov in his poem "Steppe" deals with the tragic events of the Mongol invasions and traces the history of the people right down to the overthrow of tsarism and the establishment of soviet power in Kazakhstan. Many works of the ardent poet-tribune Khamza Khakimzade Niyaza, are devoted to an interpretation of the path of the people to revolution.

An important landmark in the assimilation of the historical theme in Central Asian prose was the creativity of Sadriddin Ayna. His novel "Slaves" was the first to give a clear class analysis of the historic path of the masses of people of the East.

The artistic practice of S. Ayna, a true realist and innovator, did not pass without leaving traces. The baton was taken from his hands by such eminent artists, who established the historical novel in their literatures, as Aybek and M. Auezov, who created large-scale, epic works about great national poets and thinkers, bearers of the ideas of humanism, Alisher Navoi and Abay Kunanbayev; and authors of widely known novels on the historical revolutionary theme, B. Kerbabayev, S. Mukanov, and, later, Dzh. Ikrami, Kh. Der'yayev, N. Safarov, Klych Kuliyeu and others.

The traditions of M. Auezov and Aybek are being inherited and developed by a new generation of talented writers. Thus in the novel by A. Yakubov "The Treasure House of Ulugbek," we see a direct continuation of Navoi's theme: the historical conditions for the decline of the Timurid powers and the process of the destruction of their culture under the conditions of the feudal strife and the flaming of religious fanaticism.

Or there is the novel by P. Kadyrov "Starry Nights" which is dedicated to Babur, the founder of the dynasty of "Great Mongols in India." It investigates the most complex period in the history of Central Asia, when the eminent feudal poet-tsar was struggling in vain to restore the former might of the separated states. Here the author skillfully utilizes the memoirs of Babur himself ("Babur-name") which give a concrete description of his campaigns and his comrades in arms. P. Kadyrov, like A. Yakubov, constructs the narrative taking into account the achievements of the Russian soviet novel and relies on the experience of his elder predecessors.

It is noteworthy that M. Auezov, having centered his work around the figure of the great Abay, inherited the broad internationalism of his artistic thinking. His familiarity with the culture of his great neighbor also determined the path of M. Auezov himself to the heights of true realism and a sense of nationality. This fruitful line was continued later in the trilogy by A. Nurpeisov, "Blood and Sweat," where the author analyzes the death throes of the feudal structure and simultaneously restores the soul of man which has cast off the rags of past slavery.

The thought and words of M. Auezov are also elucidated by new achievements in the development of the theme of the ancient fraternal ties between the Kazakhs and Russian peoples which he discovered. G. Musrepov's novel "Ulpan," for example, revealing the reactionary essence of the Kenesary uprising, provides a truly historical evaluation of this phenomenon. The search of the Kazakh people to find ways to overcome feudal division and come closer to the Russian people in their fight against foreign oppressors is the subject of the novels by A. Alimzhanov "The Arrow of Makhambet" and "Herald," I. Yesenberlin in the trilogy "Nomads" and D. Doszhanov in the novel "The Meek Path" develop the philosophical concept of the incompatibility of destructive, oppressive wars and the principles of high culture and humanity.

A similar range of thinking and acuteness of social problematics, which are inherent in the creative work of the founders of the Central Asian novel, are inherent in the works of many writers of the region who are sensitive to the

experience of other literatures. Following the elder of Turkmen prose, B. Kerbabayev, the author of the well-known epic "The Decisive Step," T. Dzhumagel'dyyev and T. Kaipbergenov, for example, began to learn directly from Sholokhov. An especially clear orientation toward "And Quiet Flows the Dawn" can be found in the novel "Lost" by T. Dzhumagel'dyyev although perhaps the disturbed character of the main hero is not completely defined here. The author of the first Kirghiz historical novel "The Broken Sword," T. Kasymbekov, directly points out his essential kinship to Auezov, Ayna and S. Borodin. He has created a documentarily precise, artistically clear epic of the joining of the Kirghiz mountain tribes to Russia.

The scope of the images of the three-volume novel of T. Kaipbergenov "The Legend of the Karakalpak People" makes it possible to speak in principle of epic cyclization which is becoming typical of the literary process of the entire region.

The Kazakh prose writer A. Kekil'bayev has taken a similar path of cyclization, beginning with small stories constructed on popular legends. The legend of the Kazakh poet-melodist Abyl, who strove through the force of his own inspired music to establish peace among the peoples of Central Asia, realistically interpreted as a story of the tragic fate of bearers of humanist art, opens the cycle of steppe legends of A. Kekil'bayev.

An appreciable contribution to the artistic investigation of the history of the peoples of Central Asia and Kazakhstan has been made by Russian writers of these republics S. Borodin, I. Shukhov, M. Sheverdin, A. Udalov, Yu. Belov and others. Having lived among the Uzbeks since childhood, M. Sheverdin writes about their struggle for the establishment of soviet power in a cycle of novels that embraces the period from the first years of the revolution to the Great Patriotic War. The Kazakh writer M. Simashko describes in his absorbing and clearly descriptive works the history of the Middle East from the time of the Sasanides until the 19th century, and then until the Civil War.

The organic interpenetration of traditions and the reliance on the experience of soviet classics, which are typical of the creative life of our multinational literature, produce remarkable results. Revealing new features of the Uzbek national character Sh. Rashidov, for example, in his novels "Victors," "Stronger Than a Storm" and "Mighty Wave" deals with the examples of communists, ardent patriots and fighters for national well-being, thus maintaining the viability of the time-tested principles of Party spirit and the national coloring of soviet literature.

The novels of A. Mukhtar "Birth" and "Sisters" and the story "The Desert is Crowded" are devoted to the transforming power of labor which restores the image of the ancient Uzbek land. Reproducing the complex process of the formation of the soviet character in the multiplicity of vital conflicts and situations, the Uzbek writer relies on the humanitarian lessons of the soviet classics and follows the path of a profound grasp of the psychology of the individual.

It is also appropriate to note the circumstance that today's Uzbek prose, intensively assimilating themes of modernity, is boldly enriching the arsenal of artistic means. One of them includes devices of publicists, which help to reveal

the author's position more clearly. The function of publicistic devices is especially convincing in combination with profound moral and psychological investigation of the characters of modern activists in science and practice. In the novels "Diamond Belt" by P. Kadyrov, "Conscious" by A. Yakubov, "Golden Sands" by S. Karamatov, and "Alone" by U. Usmanov. All these works deal with crucial problems of national life and clearly raise the problem of man's responsibility to society and to his own conscious.

Publicistic elements are clearly flourishing in the works about the Great Patriotic War. These include the novel by T. Akhtanov "The Light of the Hearth" in which he discusses the tragic experiences that befell a young Kazakh girl who ended up behind enemy lines, and also in the broad epic descriptions of F. Niyaza, B. Momyshev and A. Mukhtar . . ."

A large detachment of the middle-aged and younger generations of Kazakh writers are working actively and purposively on the modern theme. Among them are S. Muratbekov, D. Isabekov, A. Tarazi, S. Sanbayev, O. Bokeyev, D. Doszhanov and others. In their creative work many of them are dealing with the theme of "fathers and children," and the difficult fate of those who have lived through the revolution and the war, find in their life experience a moral support for today's youth.

It is important, however, to note that the interest in the subject of the succession of moral and ethical norms has led to a deepening of psychologism and an enrichment of means of artistic expressiveness in Kazakh prose. Incidentally, a similar phenomenon can be observed in other literatures of the region. In Tajik prose this can be found in the work of F. Mukhammadiev, Uzbek--U. Khashimov, Kirghiz--M. Murataliev and others. Another example of this is the creative work of the Uzbek writer who writes in the Russian language, T. Pulatov, who has managed to organically combine psychologism with devices of the old eastern "Book of Travels" ("Second Journey of Kaip" and others).

Today this interest in ancient ways and customs is becoming even clearer and more depictive. Constantly looking into "affairs of past days," literature is finding the truth of our time and striving to arm the reader with the social and moral experience of the generations. It is clear that there should be no callous nihilism with respect to lessons of the past and no blind bowing to its outdated and sometimes simply harmful traditions.

The pathos of the solution to this problem penetrates the talented creativity of Chingiz Aytmatov, who harshly condemns the oppression and darkness of the old world, with which all of its favorites heroes, from Dzhamila to the boy in "The White Steamship" struggle. Or recall the simple village woman and mother or the communist Tanabay! In them the writer has embodied the traditional features of the national character which has been formed throughout the centuries of labor life and has withstood the test for durability during the difficult periods of the history of our society. A new stage in the development of this character is the image of Buranny Yedigey. This image elucidates even more profoundly and clearly the spiritual world of the man of our day, his concerns and worries.

Creatively free and at the same time economical, Ch. Aytmatov transforms the tradition of Kirghiz folklore, which largely explains the nature of the epic scope of his works, the historical and social conditioning of the images he creates. Ch. Aytmatov has drawn these principles of purposive historicism into his own time from the experience of his teacher, M. Auezov, and he himself is now giving more to the younger generation of writers . . ."

The road of our life and art is going farther and farther into the future. Not to fall behind the times, to lead the reader forward, to confirm the spiritual and moral values of the society of developed socialism that have been achieved in great works and struggles--these constitute one of the most important tasks facing soviet literature.

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JOINT BROMLEY, KULICHENKO ARTICLE ON NATIONALITIES QUESTION

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[Article by Yu. V. Bromley, academician, and Prof. M. I. Kulichenko, doctor of historical sciences: "The National and the International in the Life Style of the Soviet Man"]

[Text] As was noted in the decree of the CPSU Central Committee, "On the 60th Anniversary of the Founding of the USSR," "history knows of no other state which in such a short period of time could have done as much for the all-around development of nations and nationalities as the USSR--the socialist homeland of all of our people" (Moscow, 1982, p 6). The most important feature of this homeland is the socialist way of life.

The category "socialist way of life" encompasses a great deal. One of its essential aspects is the combination of the international and the national. Let us look at this in greater detail.

While generally sharing the definition of the category "way of life," which has appeared recently in our literature, as the totality of typical forms of life activity of the people taken as a unity with the conditions which determine it,* we would like to draw attention to the need to take into account the hierarchic nature of this concept. First of all, a way of life has, as it were, a formational level. And itself, in the final analysis, being determined by one socio-economic formation or another, it has the effect of focusing its essence. This formational level is also implied when one speaks about the socialist way of life. Yet the formational parameters of the way of life would obviously be unjustifiably equated to the life activity of specific individual societies in one historical stage or another. Moreover, although all societies which belong to one and the same socio-economic formation have unified patterns in the development of their way of life, the conditions of the existence of each people and each country and their historical traditions inevitably give rise to certain peculiarities in the manifestation of the

*See, for example: Fedoseyev, P. N., "Theoretical Problems of Developed Socialism and Communist Construction," KOMMUNIST, No 15, 1976, p 25; Fedoseyev, "The Science of Society and Social Progress," NOVYY MIR No 11, 1977 p 14; "Sotsial'nyye pokazateli obraza zhizni sovetskogo obshchestva" [Social Indicators of the Way of Life of the Soviet Society], Moscow, 1980, p 28; "Sotsialisticheskiy obraz zhizni" [The Socialist Way of Life], Moscow, 1980, p 11.

typical features of the life activity of the people. Despite the fact that these peculiarities do not have decisive significance in the characterization of the way of life, they nonetheless are fairly significant and without accounting for them the picture of the real functioning of these typical features in an individual society cannot be complete (See: Markov, G. Ye., "Ethnos, Ethnic Processes and the Problem of the Way of Life" in the book "Rasy i narody" [Races and Peoples], Moscow, 1977, 7th ed., p 13). The way of life of other social communities also has its own typical features: classes, professional groups and so forth. Finally, the way of life manifests itself uniquely at the level of the individual.

With all the variety of definitions of the individual that exist in Soviet social sciences, they are all based on the proposition of K. Marx, according to which the essence of the person "is the totality of all social relations" (Marx, K., Engels, F., Works, 2d ed., Vol. 3, p. 3). Here it is important to take into account the fact that it is as though in each individual there is an intersection of social relations which actually exist in the form of various social communities and their interrelations. For a comprehensive characterization of the individual it is necessary to have a knowledge of the entire totality of these relations. Moreover, in order to deepen the analysis of the individual it is necessary, in our opinion, to give special consideration to the reflection in the individual of socialist ties that are brought about by individual kinds of social communities, including a quite justifiable consideration of the individual on the plane of his belonging to one national community or another and, in this connection, on the plane of individual aspects of the problem of the relationship between the national and international. The increased role of the individual under the conditions of mature socialism makes it persistently necessary to deepen the study of the uniqueness not only of individual national formations, but also of the very people who comprise them.

In the Accountability Report of the CPSU Central Committee to the 25th Party Congress it was especially noted that "the most important result of the past 60 years is the Soviet man. The man who has been able, having won freedom, to defend it in the most difficult battles, the man who has constructed the future without sparing effort and making any sacrifices. The man who, having passed all his tests has himself changed beyond recognition, has combined in himself ideological conviction and immense vital energy, culture, knowledge and the ability to apply them. This is a man who, being a fervent patriot, has been and will always be a consistent internationalist" (Materials of the 25th CPSU Congress, Moscow, 1976, p 87). Along with this conclusion and in direct relation to it, the conference included among the main results of the path that has been travelled the Soviet way of life as well. "An atmosphere of true collectivism and comradeship, solidarity, friendship of all nations and nationalities of the country, who are strengthening their moral health from day to day, who are making us strong and steadfast," said L. I. Brezhnev, "such are the brilliant facets of our way of life, such are the great conquests of socialism that have entered into the flesh and blood of our activity" (Ibid.).

The 26th CPSU Congress announced further successes of the party in the matter of improving our way of life and forming a new man, having set new tasks in this area. In the report of the CPSU Central Committee to the 26th Party Congress it is emphasized that we have great material and spiritual capabilities of more fully developing the individual and we will increase them in the future. It is also

important to direct the formation of the interests and needs of the individual (See: "Materials of the 26th CPSU Congress," Moscow, 1981, p 63). In light of party documents, when considering the problem of the national and the international in the Soviet way of life it is very interesting to consider the question of how the national and the international are reflected in the personality of the builder of communism, what place these factors occupy in his spiritual world and his practical activity. Unfortunately, it must be noted that this is one of the least developed aspects of the problem, on both the general theoretical and the methodological planes.

Man's personality, as we know, is formed during the process of its emergence. This emergence takes place through extrabiological means, that is, independently of genetic heredity; and a most important role in the mechanism of the socio-cultural heritage is played by people's psyches and their consciousness. And although man's personality, in the final analysis, is manifested in activity and in assimilated culture, nonetheless it is precisely the sphere of the spiritual and psychological that is the concrete bearer of those qualities that are acquired during the process of emergence. It is no accident that this is precisely the sphere that is usually at the center of attention when studying the problems of the individual, including his national group.

With reference to the mechanism of the formation of a particular manifestation of the national and the international in the awareness of the individual, one cannot forget that the individual is only the bearer of the corresponding ideas, and the generator of these ideas is the society which consists of classes, nations and other social subjects. The life of a nation, in turn, is predetermined by the ruling class and by the entire course of the society's progress. Therefore the essence and social role of national awareness and national psychology cannot be understood by simply analyzing the way they are manifested at the level of the individual. Outside the individual there is, of course, no national consciousness and no national psychology. But one cannot forget that, in addition to the individual, there is the organization of the nation as a whole which exists objectively in the form of the social organism, in which inheres also an objectively existing national awareness and national psychology, whose bearers, of course, are all of its members.

The following is very important here. In the first place, one must proceed from the aforementioned proposition of K. Marx to the effect that the essence of man is the totality of all social relations. In the second place, even in this sense the national awareness and national psychology of one people or another is originated not by each representative of it and not even by the simple totality of them, but arises as a result of the interaction and unique reflection of national factors of the life of the entire society, national relations--a constituent part of the entire complex system of social relations--in the collective awareness and psychology of the nation as a community. In the third place, national awareness and national psychology as factors in social life arise and exist primarily and mainly on the level of the nation, and not on the level of the individual personality, since, for one reason or another, they can be manifested (and always are manifested in fact) not in all of their aspects, and frequently not with such force and not with such fervor as they do on the level of the nation. In the fourth place, national awareness and national psychology can be regarded as subjective factors only in terms

of their localization and direction, as it were, since they arise from the individual and serve him. But these are phenomena which are only a subjective reflection of objectively existing national factors in the life of the society, a recognition by each nation of its national life and its interrelations with other nations.

The national awareness and national psychology which has arisen in a nation during the process of its formation are, from the point of view of the individual personality, objective factors from the very beginning. And the circumstance that these factors are embodied in the individual, in his behavior and in his activity, in no way undermines the objective foundations of their existence and social role. Moreover, the national awareness and national psychology of new generations are already being formed not so much on the basis of personal impressions, the experience of each individual personality, and his cognition of his actuality, as primarily a reflection in an individual and his assimilation of objectively existing national awareness and national psychology of the entire people which has basically been formed previously.

Unfortunately, there are various points of view in our scientific literature on problems of national awareness and national psychology. This is manifested particularly clearly in the consideration of questions of a national nature. Along with a recognition of the reality of these categories, one also encounters the opinion that one can speak only of individual national features of the character of people, their psychological mold. One also finds simply a categorical denial of this very problematic. But there is no doubt about the very existence of a national awareness and a national psychology (however we may understand them). As L. I. Brezhnev emphasized, "all nations and nationalities that populate the Soviet Union retain their peculiarities, the features of their national character" (Brezhnev, L. I., "A Leninist Course: Speeches and Articles," Vol. 4, p. 243).

Large disputes are also engendered by the question of whether it is possible to consider national awareness (or national self-awareness) as the mark of a nation. In our opinion, we are speaking about a most complex social organism in whose life awareness and psychology play, one might say, an important role. A nation, like a community of people, has its own awareness of its needs for unity, especially a unity of its interests and goals. In these cases awareness is essentially a reflection of the objective processes of the emergence and existence of the community and its social role.

One can give numerous examples of the immense role that has been and is being played by awareness in the destinies of nations. In the countries that have been liberated from colonialism national awareness, as we know, is acquiring the significance of one of the major and decisive factors in the formation of new nations.

The existence of various viewpoints is no accident: they are largely brought about by the complexity of the development of problems of awareness and psychology in general. This was manifested particularly in the conceptual apparatus, above all in the lack of a generally accepted concept that reflects this phenomenon. By the admission of one of the researchers, the term "psychological" "draws behind it a spotted train woven together from various meanings and ideas. And in this form it figures as a cornerstone of psychology, reflecting its theoretical imprecision"

(Dubrovskiy, D. I. "Psikhicheskiye yavleniya i mozg" [Psychological Phenomena and the Brain], Moscow, 1971, p 162).

The development of the problem of the relationship between national and international factors in the life of the Soviet man rests on many still unsolved problems. True, recently there have been certain strides in our study of the problems of national psychology. Work has appeared which deals with individual aspects of this problematic; in particular, it considers the reflection of the basic parameters of national life and the marks of a nation in the national features of the individual. But many aspects of the problem of the relationship between national and international factors in the structure of the individual are either inadequately studied or not elucidated clearly enough and are treated one sidedly. This pertains especially to national awareness.

In this connection it is important to emphasize once again that the national and the international in the individual as a whole reflect--if not always adequately--the dialectic of their embodiment in the life of one or another nation or nationality. At the same time it is necessary to clearly distinguish the levels of the manifestation of the national and the international. This manifestation differs in the lives of various nations and nationalities. But even today there can be no doubt about Lenin's proposition which he expressed during the first years of Soviet power: there are no people without national peculiarities, and without taking this into account we will not be able to construct a socialist society (See: Lenin, V. I., "Complete Collected Works," Vol. 38, p 184).

One should also note several fundamental propositions of a theoretical and methodological nature for considering the national and the international in the way of life of the Soviet man. As we know, there is not and cannot be any watershed between society and the individual: the features of the way of life of the society and of the individual coincide fundamentally. But, for various reasons, certain people can deviate, sometimes essentially, from the norms of the way of life of the entire Soviet people. Here it is very important to keep in mind that the different manifestations of national and international factors in the individual depend largely on the sphere of the socialist way of life to which this pertains. Thus in labor activity and in the socio-political and ideological life the national and the international in the way of life of the society and the individual practically coincide. Moreover, the international is manifested especially strongly and clearly in these spheres while the national is reflected to a very insignificant degree. But in the area of culture, traditions and daily living the national occupies a significant place, especially in manifestations of national awareness and national psychology. In these areas there can be especially significant differences between objective content of the national and international and their relationship on the level of the society, nation and individual.

Further, the national and the international in the personality of the Soviet man are precisely the reproduction on the individual of that which exists in the life both of the Soviet society as a whole and of each individual nation and nationality to which the person belongs.

It is especially important to focus attention on the proposition that the individual is formed by the homeland, keeping in mind the merging of three factors:

socialism as homeland (V. I. Lenin); our specific society--the Soviet homeland; "the small homeland, the homeland of paternal lands" (Tvardovskiy). This must be emphasized precisely in the explanation of the levels of reflection of the national and international as objective factors in the awareness and psychology of each individual (in this case we are speaking about the individual in general and we are not setting the task of analyzing the national and international in various people of one nationality or another, although this distinction also exists and it is important to study it), and also their manifestation in the behavior and activity of each specific person.

It is necessary to consider both the personality in general and the embodiment of the national and international in it, of course, as well as their relationship, in terms of constant renewal and development. They simply cannot be understood in any other way. Let us analyze, if only most generally, several parameters of their changes in the temporal and essential planes simultaneously.

If one tries to answer the questions of how, with what force and in what relationship the national and international are manifested in the personality under the conditions of the revolution and the first years of socialist construction and how, with what force and in what relationship they are manifested now, in the most general terms one can say: the significance and role of the national have decreased while the international, conversely, has increased; the relationship between the national and the international has undoubtedly changed in the direction of increasing the position and role of the international.

Let us give a couple of examples to support what has been said. First of all, we are dealing with the historical aspect of the problem, having begun with a description of the period of the struggle for the victory of the October Revolution and the establishment of Soviet power. The question of the relationship between the international and the national was in the minds of all participants in the revolution. But in the center of the country, in the large industrial regions, what with the revolutionary fervor, whether deliberately or not, it receded to the background. Cardinal issues of a social nature were being resolved. Everything related to national life was to have been dealt with later. As V. I. Lenin noted, in order for the revolution to triumph it must grow "on a nationwide scale," and in order to solve at that time such a cardinal problem as the problem of peace, the proletariat acted "as a true representative of the entire nation, of all living and honorable people in all classes, the gigantic majority of the petty bourgeoisie . . ." (Lenin, V. I., Complete Collected Works, Vol. 34, pp 300-337).

But the national question manifested itself differently in the majority of national regions of the country. Therefore V. I. Lenin measured the significance of the national question differently for the country as a whole, both before the revolution and during the period of the actual struggle for its triumph.

What were the individual orientations of the workers in the national during this period? In other words, which of the national values did they fight for during the years of the revolutionary struggle? They fought for national freedom (very frequently exaggerating its role) and the right to create a national state and to use their native language freely.

But during the years of the construction of socialism under the leadership of the Communist Party, transformations began and many strata of national life were raised to a new level of development. The process of the true flourishing of our country's nations and nationalities began. The party set the task of doing everything necessary to carry out Lenin's instruction to the effect that "only immense attentiveness to the interests of various nations will eliminate the causes of conflicts and eliminate mutual mistrust" (Lenin, V. I., "Complete Collected Works," Vol. 45, p 240). This task was carried out through the creation of various forms of national statehood, the elimination of actual inequality, primarily economic, the spread of literacy, teaching in the native language and so forth. The national awareness of the Soviet people also increased. Moreover, beginning with the first years of Soviet power processes of rapid national development were combined with an ever increasing tendency toward rapprochement of the nations. The subjective expression of this tendency was the formation in our country's citizens of a common Soviet self-awareness, and the transformation of internationalism from a party ideal into profound convictions and the norm for the behavior for millions and millions of Soviet people of all nations and nationalities.

Let us discuss the characteristics of the national element which is typical of peoples in the USSR and, consequently, of the personality of the builder of communism under the conditions of developed socialism. In the first place, the national was relieved of an immense part of what was outdated, that which does not correspond to the present demands of the modern life of the people. In the second place, in the majority of aspects the fundamental content and forms of the national already constitute something new which originated during the period of the socialist structure. Artistic literature, theater, film, periodicals, radio, television, painting, sculpture and so forth are new to a considerable degree. It is significant that three-fourths of the artistic literature presently being published in the country is the work of Soviet authors. In Belorussian SSR theaters, for example, during the 1974/75 season 3,555 of the 4,381 plays that were produced were the work of modern writers, that is, more than four-fifths. In the 1979/80 theater season, three-fourths of the plays that were produced in the union republics were those of Soviet authors. In the third place, an immense proportion of what is national is borrowed from other nations and nationalities, or else it is indigenous but has been raised to the level of the generally significant. The mutual influence and mutual enrichment of national cultures have increased. Thus in 1980 the Ukraine provided 28.3 percent of all the new literature that was published, the Transcaucasian republics--39.2 percent, the Central Asian republics--41.4 percent, and the Soviet Baltic republics--42.7 percent. In 1973 national plays constituted 40 percent of the repertoires of theaters in the union republics, and all the rest were drawn from other union republics or foreign nations.

Additionally, internationalist foundations of the awareness of the individual, his life and activity are becoming more stable. The national cannot play a positive role in the life of the peoples if it is isolated. The social demands of the peoples are conditioned by the need for all-around renewal and development of the national and its constant enrichment with the international. The main direction of the development of the national awareness consists precisely in that it is constantly being enriched by the international and the proportion of the international in the content and forms of awareness of the Soviet people is increasing.

Academician P. N. Fedoseyev, when describing the embodiment of the national and international in the awareness of Soviet people, notes that "it is ceasing to be an indispensable condition for the individual to include himself in one nation or another, to perceive the world through the form of the division into 'one's own' and 'another's,' within which framework other nations primarily define themselves through denial, negatively. The world of other nations in itself is becoming a value for each national awareness--a value both in that it is common for all nations and in that it is a special contribution of one nation or another to the treasure house of multinational culture" ("Sovetskiy narod--stroitel' kommunizma" [The Soviet People--The Builder of Communism], Moscow, 1981, p 11).

Under socialism national factors in our life do not play a decisive role in evaluating the Soviet man--his views, his activity, his advancement in work, and so forth. The main thing in this evaluation is the labor of each for the good of the society, the quantity and quality of this labor and its significance. But social progress is so multifaceted that one still cannot fail to take into account the relationship between the national and international in the life of the Soviet man.

The CPSU considers the task of regulating this relationship to be one of the central ones in its national policy. Such regulation can be provided only under the condition that we have a clear idea not only of the final results of the reflection of the embodiment of the national or international in the awareness and psychology of the Soviet man, but also of the causes and sources of one or another characteristic of this reflection or embodiment.

Many researchers have noted that at the present time there is a process of growth and strengthening of the national awareness of the Soviet people. In this connection I should like to draw attention to the fact that this conclusion, while correct on the whole, requires concretization and refinement: national awareness is growing not generally, but mainly in the sense of increasing the significance of all that is positive in the national, and in this that is positive--that which is created by the nation or nationality under the conditions of socialism and for the acceleration of its progress.

What are the causes of the growing role of national awareness? There are many of them, but we shall limit ourselves to a consideration of only three. First of all, there is the internationalist character of socialism, its democratism and humanism, and also the consequent careful attention on the part of the Communist Party in the Soviet state to national and international interests of the people, a concerned attitude toward their national feelings, a constant course toward all-around flourishing and a steady and gradual coming together of nations and nationalities. Thus a qualitatively new basis has been formed for the establishment, renewal and development of national factors. This that is new consists in the constant enrichment and expansion of the sphere of action of socialist internationalism. This that is new has been brought about by the achievement of international unity, when the creative friendship of peoples has become one of the bases for the formation of the Soviet people as a new historic community of people and for the growth of its role. In this connection, national awareness is not simply increasing, but its social orientation is changing: through concern for the flourishing of one's own nation and nationality--to the solution of problems in the interest of the entire

family of fraternal nations, the growth of their common wealth and joint successes in the construction of communism.

The rapid progress of our society and of each nation and nationality has given rise to the indisputable fact that as the educational and cultural level has risen and the socio-political activity of individuals of any nationality has increased, the corresponding changes have taken place in his national awareness and national psychology. They have come to be based on socialist internationalism and much of people's knowledge and many of their ideas about their own national life in the past and present have been renewed. In essence, the Soviet people have fully recognized for the first time the essence and role of national interests and ways of realizing them. A new national pride which is based on internationalism has come into being. It is combined simultaneously with the legitimate national pride in the successes in the entire fraternal family of peoples, in the truly great accomplishments, and in the contribution to the construction of a new society. The implementation of our party's Leninist plans for further consolidation of mature socialism and success in the construction of communism, naturally, produced new stimuli for enrichment and strengthening of national awareness and national psychology.

Ours is the time of steady deepening of the processes of internationalization, which are developing especially actively under the influence of the scientific and technical revolution. This is also a unique base for the growth of national awareness. In the first place, internationalization and the scientific and technical revolution produced new stimuli for the development of the diversity in the national, and this is also reflected in the national awareness. In the second place, one cannot but take into account the active role of the development of means of mass information, which has accompanied the scientific and technical revolution, in the process of the consolidation of nations and the proliferation of culture in national forms. In the third place, internationalization and the scientific and technical revolution have brought about an acceleration of the fading away in the national, especially in the ethnic part, of that which is outdated and does not correspond to the new demands of the life of the people, even though the disappearance of the outdated from the national is frequently difficult and sometimes even painful, and some people see it as a "loss" of the national, as "a crowding out" of it by new phenomena in life.

One must keep in mind that the relationship between the national and the international in the awareness of Soviet people is formed primarily as a result of their assimilation (beginning with childhood) of that knowledge and those ideas which, in the final analysis, are based on the achievements of Marxism-Leninism and all social sciences. Moreover, the accumulation of historical knowledge about each of the peoples of the Soviet Union, the elucidation of their historical traditions, the explanation of the basic problems of language development, the disclosure of the achievements of the national culture, the interpretation of specific ethnic factors in the sphere of folklore, national art, customs and rituals, and also proliferation of this knowledge through schools, museums, literature, radio and so forth—all this has exerted and still exerts a direct influence on the national self-awareness of the peoples of our country.

With respect to the mechanism of this influence, one must note that the national self-awareness of a people, like the self-awareness of an individual personality, lies to a considerable degree in the properties of memory. An individual cannot recognize himself as a stable whole if he does not remember his past and is not aware of the succession of his motives and activity. This is precisely the way a nation recognizes its community, primarily through the community of all culture, historical destinies and traditions. National self-awareness is always a historical self-awareness which establishes the succession of the present and future along with the past.

But the influence of history is not always the same. There is not a single people which has developed separately, in isolation from other peoples. Moreover, international relations have developed in different ways. In some cases these relations were friendly, and in others hostile. Among some nations there has been cooperation with more or less equal rights, and among others, relations of dominance and subordination. The history of any people is inseparable from the history of its mutual relations with other peoples. It is typical of bourgeois nationalist historiography to ignore this and propound the theory of national exclusivity, juxtaposing the culture and traditions of certain nations to others.

The Marxist historian approaches this matter quite differently. Of course he cannot and should not embellish the past while forgetting about the history of wars, international hostility, national oppression and inequality. Whatever the intentions of the historian may be, any distortion in dealing with the past avenges itself. It acts like a boomerang since the most crucial problems of international relations are thus farmed out to nationalists, who use these facts to undermine the ideology of internationalism. But the Marxist historian has no reason to be silent about or embellish the past in the interests of present conditions. Under the conditions of an antagonistic class society there have never been unified uncontradictory relations among peoples. They have been tinged by the entire spectrum of various class interests, whose relationships have changed along with the historical situation. Instead of pulling individual threads of friendship or hostility from the fabric of the historical past, the Marxist historian traces the contradictory totality of historical development. This, of course, certainly does not preclude special consideration of traditions of friendship among peoples. On the contrary, it is precisely this kind of study that is especially essential to the inculcations of patriotism and internationalism.

One should also keep in mind that, to a certain degree because of the increased scale and depth of internationalization and the increasing influence of the scientific and technical revolution, certain questions of historical memory of the peoples and their representatives have manifested themselves in a new way.

One of the most important problems today is the formation of an international awareness and international feelings. If one keeps in mind the national and the international in personality of the builder of communism, questions of patriotic and internationalist education of the workers come to the fore. The achievement of our party's highest goal--the formation of a comprehensively and harmoniously developed individual--is the guarantee of successful implementation of the program for the construction of communism. But it is necessary to account for national

and international factors here both for the comprehensive and harmonious development of the individual and for his increased activity in the creation of a new life.

It is important to take into account the relations between national and international factors in the way of life of Soviet people at the personal level. One can say with satisfaction that immense improvement has been made here. As the materials of research show, the internationalist ideas of Soviet people have put down deep roots in the sphere of international communication. Thus, for example, in the cities of Moldavia an average of 90 percent of the Moldavians and Russians actively display their positive attitude toward work in multinational production collectives; more than 90 percent of the Moldavians and Russians in the cities and up to 80 percent in rural areas have expressed a favorable attitude toward international marriages, and in the Latvian SSR--more than 70 percent; 84 percent of the Latvians have a positive attitude work in multinational collectives. One rarely encounters people who have not had direct experience with various kinds of international communication. In Tatariya, for example, among urban and rural residents they do not exceed 2-4 percent (among Tatars and Russians) and these, as a rule, are people who have not mastered a second language.

The effectiveness of the Leninist national policy is confirmed particularly by the more internationalist positions among youth and middle aged people. Here it is important to take into account that there is a tendency toward more extensive utilization of international culture among people who are oriented toward active international communication.

An important aspect of the way of life is the manifestation of the international and the national as factors in the migration of the population which reflect the growing progressive nature of the merging of nations and nationalities in the modern stage. Data show that during 1959-1978 in six union republics (USFSR, Ukrainian SSR, Belorussian SSR, Moldavian SSR, Latvian SSR and Estonian SSR) the proportion of natives in the population has decreased somewhat. There are two reasons: the reduction of the birthrate and the migration of people to other republics, primarily to areas of new construction where there is a critical need for personnel. At the same time in nine republics the proportion of natives increased, and in only two of them (Lithuanian SSR and Armenian SSR) the increase was small, but in the rest of them it was significant. This was brought about by two factors: the maintenance and in certain cases the rise in the birthrate and the insignificant participation of the population of these republics in migration.

Questions of migration are of special significance in light of the fulfillment of the instructions of the 26th CPSU Congress concerning more active participation on the part of all union and autonomous republics in solving the immediate statewide problems.

Summing up the results of what has been said, one can note that the victory of socialism has opened up for the first time in history the possibility of full realization of man's internal potential and his creative forces. There can be no trivia or private issues in carrying out this task. The more so since, as V. I. Lenin said, without resolving these kinds of private issues one cannot resolve general,

cardinal issues in life and the interrelations of peoples. A correct combination of the national and international in the personality of the builder of communism and their harmonious combination are of great significance for fully utilizing the advantages of developed socialism on the paths of further development of the Soviet people as a new historic community of people.

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NATIONAL

THEORETICAL QUESTIONS ON CLASSLESS SOCIETY ANALYZED

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[Article by Professor D. Z. Mutagirov, doctor of philosophical sciences: "Some Theoretical Issues of the Formation of a Classless Social Structure"]

[Text] The historic decisions of the 26th CPSU Congress defined the paths and prospects of development of the social class structure of Soviet society in the stage of mature socialism. "Our goal," L. I. Brezhnev said in the Accountability Report of the CPSU Central Committee to the 26th party congress, "is to form a society in which people will not be divided into classes. And we can definitely say that we are gradually but certainly moving toward this great goal" ("Materialy XXVI S"yezvda KPSS" [Materials of the 26th CPSU Congress], Moscow, 1981, p 52).

On the basis of his profound understanding of the experience of our country's social development in recent decades L. I. Brezhnev stated the assumption that "the formation of a classless social structure will take place principally within the historical framework of mature socialism" (Ibid., p 53). This conclusion follows logically from the Marxist-Leninist theory of social development. "The existence of classes," K. Marx writes, "is linked only to certain historical phases of the development of production," and the dictatorship of the proletariat "is itself just a transition from the destruction of all classes to a society without classes" (K. Marx and F. Engels, "Sochineniya" [Works] 2nd Ed, Vol 28, p 427).

With the victory of the Great October Socialist Revolution when the working class of the USSR led by the CPSU began liquidation of the antagonistic social order and construction of a new society, the task of controlling social class relations became immediate. V. I. Lenin wrote that "to completely eliminate classes it is necessary not only to overthrow the exploiters, landowners, and capitalists and abolish their property, but also to abolish all private ownership of the means of production. It is necessary to eliminate both the difference between the city and the countryside and the difference between people of physical and people of mental labor. This is a very long job" (V. I. Lenin, "Polnye Sobraniye Sochineniy" [Complete Works], Vol 39, p 14).

The first tasks enumerated by V. I. Lenin all the way to complete abolition of any private ownership of the means of production are accomplished in the

transitional period from capitalism to socialism. During this period the exploiter classes, the bourgeoisie, landowners, and kulak peasants are liquidated; the working class and peasants become socialist classes and the intelligentsia becomes a people's socialist intelligentsia. The other tasks are performed during the building of a mature socialist society and transformation of socialist social relations into communist relations. In time the process of elimination of classes covers the period from when the working class takes power until the end of the first phase of communist formation, that is, the transitional period from capitalism to socialism and socialism in its mature stage.

V. I. Lenin observed numerous times that the elimination of classes is linked to socialism, to the first phase of communism. "Socialism is the elimination of classes," he wrote in "Ekonomika i Politika v Epokhu Diktatury Proletariata" [Economics and Politics in the Age of Dictatorship of the Proletariat]. "To eliminate classes the first thing is to overthrow the landowners and capitalists. We have done this part of the job, but it is only part, and not the most difficult part. To eliminate classes we must, in the second place, eliminate the difference between worker and peasant, make them all working people. This cannot be done at once. It is a task that is incomparably more difficult and will of necessity take longer" (Ibid., pp 276-277). Continuing, V. I. Lenin stressed: "Socialism is the elimination of classes. The dictatorship of the proletariat did everything it could toward this elimination. But classes cannot be eliminated immediately" (Ibid., p 279). Thus V. I. Lenin gives the Communist Party, which manages revolutionary transformations in the world's first socialist country, a correct understanding of the essence of the process of elimination of classes and consistent movement toward a society without classes.

In the 1960's when the issue of the nature of classes in a socialist society and ways to erase social class differences in the USSR were under discussion in the scholarly literature, scientists often referred to these Leninist principles. Some scientists argued that a classless society is established when socialism eliminates private property (for example, see "Problemy Izmeneniya Sotsial'noy Struktury Sovetskogo Obshchestva" [Problems of Modifying the Social Structure of Soviet Society], Moscow, 1968, Chapter 4). Attempting to reinforce their position these authors cited another statement by V. I. Lenin contained in a speech given by him on 19 May 1919 at the first all-Russian congress on extracurricular education: "And so we say that we are setting the goal of equality as the elimination of classes. But we must also eliminate the class difference between workers and peasants. And this is exactly our goal. A society in which the class difference between workers and peasants survives is neither a communist nor a socialist society" (Lenin, op. cit., vol 38, p 353). While citing these words, however, they did not always consider V. I. Lenin's logic. Specifically, they did not give proper attention to what he meant by the class difference between workers and peasants. In this statement V. I. Lenin is explaining just one of the problems related to the elimination of classes. He has in mind the peasants not as a class in socialist society, a class of peasants under a cooperative system, but rather the "class of the patriarchal age, a class indoctrinated by decades and centuries of slavery" during which it "existed as a small proprietor, at first subordinate to other classes, then formally free and equal, but the owner and possessor of food products" (Ibid., p 354).

V. I. Lenin discloses his understanding of this problem even more thoroughly in his speech at the Moscow expanded conference of metal industry workers on 4 February 1921. He said, "The peasants are a different class. The peasant lives separately and he stands alone, like a master. He has bread, and with this he can enslave everyone." (Ibid., vol 42, p 307). V. I. Lenin observed that this danger will exist until the situation is changed. V. I. Lenin clearly defines the historical framework of each stage of the movement of the new social order toward a society without classes. Removing the opposition among classes and eliminating the difference between the working class as the possessor of public means of production and the peasant as a small proprietor and owner of means of production are tasks of the transitional period from capitalism to socialism. At the same time they are also the foundation for solving the entire problem of elimination of classes.

Indeed, until the principal means of production and implements of labor are in the hands of the working people, there can be no talk of socialism. Therefore, the correct view is held by those investigators who understand elimination of the class difference between workers and peasants to be "elimination of the fundamental differences between the working class and the peasantry, without which the factors that give rise to exploitation of one human being by another cannot be liquidated" ("Stroitel'stvo Kommunizma i Razvitiye Obshchestvennykh Otnosheniy" [Building Communism and the Development of Social Relations], Moscow, 1966, p 18), in other words, this refers to transforming "the peasant from a private property owner and small commodity producer into a working person in socialist society" (Ibid.). S. L. Senyavskiy writes: "The authors, relying on V. I. Lenin, emphasize that the question here is elimination of antagonistic classes, not the complete elimination of classes in general" (S. L. Senyavskiy, "Izmeneniya v Sotsial'noy Strukture Sovetskogo Obshchestva. 1938-1970" [Changes in the Social Structure of Soviet Society. 1938-1970], Moscow, 1973, p 50). K. P. Buslov understands Lenin's ideas on the elimination of classes under socialism to mean "the liquidation of antagonistic classes, elimination of the division of working people into workers and worker-proprietors (peasants and home craftsmen), and overcoming the fundamental differences between the working class and the peasantry" (K. P. Buslov, "Sotsial'no-Istoricheskoye Razvitiye Klassov v SSSR" [Social-Historical Development of Classes in the USSR], Minsk, 1979, p 299). This interpretation seems correct to us.

V. I. Lenin's work "Ekonomika i Politika v Epokhu Diktatury Proletariata" gives us a reliable key to a correct understanding of the essence of the social transformations that occur after the socialist revolution. The conclusions it contains hold enormous methodological importance for studying the processes of eliminating differences among the classes of socialist society. The differences in interpretation of V. I. Lenin's fundamentally important methodological principle sometimes result, in our opinion, from varying understandings of the concepts "elimination of classes," "absence of classes," and "classless society." They should not be equated. In the first case the reference is to the process of eliminating classes. "Socialism is the elimination of classes." This means that this process will be prolonged, engulfing the entire first phase of the communist formation. "Absence of classes" and "classless society" are the result of the elimination of classes.

The fact that socialism eliminates the exploiter classes and transforms the workers and peasants into new socialist classes is indisputable, but socialism itself in all stages of its development is a class society. As P. N. Fedoseyev correctly writes, "In studying the formation of the social homogeneity of society we begin from the notion that the most important pattern of mature socialism is consolidation of the leading position of the working class in all spheres of public life." (P. N. Fedoseyev, "Mature Socialism and the Social Sciences," *KOMMUNIST*, 1981, No 16, p 47). It can be said without any exaggeration that the rate at which social class differences are overcome and the rate of movement toward a society without classes depend directly on the extent to which the class approach to social phenomena is taken and the degree of consistency in implementing the leading role of the working class in the life of society.

Classes will truly be eliminated under socialism, even before society enters the next, higher phase of communist formation. By solving this problem socialism already performs its historical mission and grows into communism. It is important to note here that the time boundaries between the phases of communist formation are not a matter of days, months, or even years. It would seem that they will be defined in decades.

This will be the result of vast changes in the economic, social, political, and spiritual-ideological spheres of life. A single communist form of ownership of the means of production will be established. On the basis of an exceptionally high level of public production the significant differences between the city and the country and between persons engaged in physical and mental labor will be overcome, and differences in the amounts and forms of income received will disappear. Society will be able to carry out distribution on the principle "from each according to his abilities, to each according to his needs." Class differences among groups of working people will disappear.

The classes and strata of Soviet society gradually draw closer and later merge simultaneously in many areas and at different levels.

The principal moving force of all social processes in socialist society is the working class itself as the main revolutionary force in building communism. Its level of organization and consciousness rise and its internal structure is refined. The regular cadres of the working class, comprising an ever-larger proportion of the population and steadily growing in level of social maturity, help young representatives of this class — both those that come from within it and those from the peasantry, intelligentsia, and employees of socialist society — raise themselves to the level of development of the cadres themselves. "The role of the working class in the life of society is increasing," the Accountability Report of the CPSU Central Committee to the 26th CPSU Congress of states. "Its size is growing. The country today has about 80 million workers, two-thirds of the employed population. This means that the working class in our country is not simply the largest class, but also a majority of the working people" ("Materialy..." op. cit., p 52).

It should be emphasized that not all differences among groups of workers are eliminated, but only the significant ones: socioeconomic, sociopolitical, and

social-cultural. Sectorial, vocational-skill, age-sex, and certain other differences that are not related to the social division of labor are preserved under full communism, although in different proportions than today. There will always be beginning and experienced workers, more and less highly skilled workers, and more and less educated workers. Experience, skill, and knowledge are not passed on by inheritance. Therefore, under communism, in the most ideal conditions for comprehensive and harmonious development of the individual, each new generation of people will have to develop them on their own, but this will take place much faster. Furthermore, our descendants will use much more knowledge and experience than is the case today. There is no question that the forms of assimilation of experience and knowledge will also be improved. But under any conditions it will be achieved by hard daily labor and constant study.

The differences between the classes of socialist society, between the working class and the peasantry, will be gradually overcome and eliminated. Even under capitalism the peasantry and proletariat do not oppose one another; they are not antagonistic classes, but rather stand on the same side of the barricades in opposition to capitalism. The class of peasants under capitalism represents the precapitalist way in the countryside. As the owners of small-scale means of production (small plots, livestock, and tools), they live on income from their individual farms which are worked by their personal labor. But capitalism by its nature exploits and impoverishes the peasantry and this promotes their passage into the ranks of the proletariat. This objectively places the peasantry in the status of one of the antagonists of the bourgeois class. Therefore, the peasantry becomes the natural ally of the working class in the struggle to destroy capitalist social forms.

After the October Socialist Revolution the peasantry underwent qualitative changes. We must remember here its social heterogeneity and the different attitudes toward means of production not only in different countries but also among different groups of peasants in the same country. There are, of course, peasants who base their activities on land that is public property (where it has been nationalized). In a number of countries which are building socialism the peasantry owns the land (land there has been socialized). There are peasants who manage farms individually (individual farmer-peasant) and peasants who operate farms collectively (collectivized peasants). Even the collectivized peasantry in some countries operate collective farms on land that belongs to the entire society while in other countries they work on land that is privately owned by members of the collective farms.

The working class and peasantry come closer chiefly as the peasantry is raised, in a socioeconomic and cultural sense, to the level of the constantly developing working class. The peasantry is transformed into a social class. Peasants change from individual farmers to members of collective farms, from workers who do unskilled physical labor to workers of specialized and mechanized labor. As noted at the 26th CPSU Congress, the working class' revolutionary ideology and morality, collectivist psychology, interests, and ideals are coming to be adopted by all strata of Soviet society (see "Materialy..." op. cit., p 54).

All of these processes are based on growth in the level of collectivization of agricultural production and the progressive merging of the two forms of socialist

ownership: state (all-people's) and kolkhoz-cooperative. The formation of agro-industrial complexes with participation by state enterprises, sovkhozes, and kolkhozes significantly accelerates this process. Thus, at the end of 1980 the USSR had 9,661 interfarm enterprises and organizations in which 154,400 kolkhozes, sovkhozes, and other state and collective enterprises and organizations participated (see "SSSR v Tsifakh v 1980 g. Krat. Stat. Sb." [The USSR in 1980 in Figures: Concise Statistical Anthology], Moscow, 1981, p 130). As a result, kolkhoz members are making broader use of the capabilities of industrial enterprises for agricultural development. At the same time, a significant part of kolkhoz-cooperative property is organically merged with state (all-people's) property. In early 1981 the output of the agroindustrial complex that has formed in the USSR was about 40 percent of the output of the entire national economy. The sectors of the agroindustrial complex employed about 40 percent of all working people in our country (see IZVESTIYA, 11 March 1981).

The classes, social strata, and groups of population of the socialist society are becoming more similar in terms of the nature of their labor. Agricultural labor is increasingly becoming a variation of industrial labor (factories to produce meat, eggs, vegetables, fruits, and so on). The energy capacities of agriculture are growing.

The "Food Program of the USSR for the Period Until 1990," approved by the May 1982 Plenum of the CPSU Central Committee, includes major steps toward social reorganization of the countryside. At this Plenum L. I. Brezhnev said: "There is no need to prove that the more vigorously and thoroughly we work on housing, cultural-domestic, and road construction in the countryside, the more productive peasant labor will be. Therefore, about 160 billion rubles is to be used for these purposes in the 1980's. Even on our scale this is a large amount, but it is not just a large amount. It is a major policy aimed at eliminating social differences between the city and the countryside. This means carrying out one of our program demands, scientifically substantiated by Marxism-Leninism" (PRAVDA, 25 May 1982).

The formation of a classless social structure is linked above all to development of the working class itself. Therefore, it would be a serious oversight to reduce this process to the development of the peasantry alone and to consider the transformation of peasants into agricultural workers evidence of the formation of a classless society. The fundamental differences between the working class and the intelligentsia must also be overcome.

In certain countries, of course, even under capitalism the peasantry ceases to be an independent class. Let us recall, for example, K. Marx's evaluation of the social structure of England in the second half of the 19th Century. A similar situation has taken shape today in certain highly developed capitalist countries. It is not hard to hypothesize that the overthrow of the exploiter classes by a proletarian revolution and subsequent construction of a socialist society will begin under conditions where there is one class, the workers, as well as the intelligentsia, employees, artisans, craftsmen, and small tradesmen. It is worth observing that certain republics and oblasts of the Soviet Union have basically a working class and an intelligentsia (Karelian ASSR, Leningrad, Moscow, Karaganda, Kaliningrad, and Minsk oblasts, and so on). It would be a serious

mistake to assert that these places already have a classless structure. All social relations in these oblasts and republics, and incidentally this is also true in all cities which do not have a population group such as the peasantry, have a clearly marked class character. The carrier of these relations is the working class, and the object of its influence is all elements of the social structure of socialist society without exception.

V. I. Lenin included in the process of elimination of classes the most difficult and protracted problems: overcoming the significant differences between the city and the countryside and between physical and mental labor. In other words, by "the elimination of classes" he meant overcoming differences not only between the working class and the peasantry, but also between the working class and peasantry on the one hand (physical laborers), and the intelligentsia (mental laborers) on the other.

A question arises: if at some stage in its development socialist society has only a working class and an intelligentsia, when the peasantry is the possessor of publicly owned means of production, how will the leadership role of the working class be carried out? Who will it lead?

First of all it should be emphasized that the leadership role of the working class in socialist society is necessitated not only by the fact that a peasantry exists. Its leadership role results chiefly from the fact that it is the class at the center of the contemporary age, the age of transition from capitalism to socialism and communism, and it determines the principal directions of development of the sociohistorical process of this age.

Furthermore, a socialist society in which a working class and an intelligentsia remain (and they are mandatory elements of the structure of any socialist society!) is not socially homogeneous. In such a society the same patterns will be observed as in countries which have two classes and a special social strata, the intelligentsia. The transformation of all members of socialist society into workers and employees does not by itself mean elimination of classes and all social class differences.

The working class as the main revolutionary force is formed in protracted struggle against the bourgeoisie. It is woven into a system of definite social relations and takes shape under conditions of socialist society, and it carries traces of this society. Then, as already mentioned, the established distinctive features of the working class differ among different groups of workers. The intelligentsia as a special social stratum of bourgeois society is in large part the carrier of other social relations resulting from the conditions of its life and labor. These differences are overcome only during the building of socialism and communism. This is achieved by eliminating differences in attitude toward property, modifying its status and role in the social organization of labor, and making the scientific materialist worldview of the working class the worldview of all members of society. This process is exceptionally long and complex. It occurs as the result of raising the level of development of the consciousness of all working people to the level of consciousness of the leading, vanguard part of the working class which, during the process of building socialism and communism, is itself growing in social, political, and cultural terms.

Communist social relations do not exist in finished form, but only take shape in the process of the revolutionary transformation of society. And a society in which the large majority of members are workers remains socially heterogeneous. It is hardly necessary to prove that in this situation the leadership role can only be taken and is in fact taken by that part of the working class which understands its historic mission best and most clearly and is struggling vigorously to accomplish it.

An important facet of the problem of social homogeneity is overcoming significant differences between workers engaged primarily in physical labor and workers engaged primarily in mental labor. The opposition between them began to be overcome, as we know, during the transitional period from capitalism to socialism. Some of the significant differences between physical and mental labor begin to be erased in the process of building a mature socialist society. This is especially notable in growth in the educational level of workers and peasants and a rise in the proportion of mental labor in their work. According to calculations by specialists, mental efforts account for 70 percent of the labor of steelworkers at electric furnaces and up to 95 percent of the work of automatic line adjusters (see A. A. Ambrosov, "Ot Klassovoy Differentsiatsii k Sotsial'noy Odnorodnosti Obshchestva" [From Class Differentiation to the Social Homogeneity of Society], Moscow, 1978, p 104.

The gap between the level of education for workers engaged in physical and mental labor is constantly decreasing. In the period from 1939 to 1979 the proportion of workers with higher and secondary (complete and incomplete) education increased 8.7 times, while for kolkhoz members it rose 33 times and for employees 1.8 times. As a result of the changes that occurred the gap in level of education between workers and kolkhoz members on the one hand, and employees on the other was significantly reduced. The socialist cultural revolution and the truly democratic system of public education are facilitating unprecedentedly rapid growth in the general educational level of working people. Thus, on 1 January 1982 85 percent of the employed population of the USSR had higher and secondary (complete and incomplete) education.

Already today certain sectors of industry are demanding workers with at least secondary specialized education. Socialist society is training cadres of all essential occupations for the national economy. This led to the origin and constant expansion of the system of vocational and technical schools and tekhnikums. During the 10th Five-Year Plan 12.5 million young men and women received occupations at the vocational-technical schools. The higher and secondary specialized schools trained 10 million specialists. The 26th CPSU Congress noted further development of the system of vocational-technical schools as a key source from which to provide cadres of workers for the national economy. In the years 1981-1985 the number of skilled workers graduating from these schools will be raised to 18 million and the number of skilled workers with secondary education will increase 1.6 times.

In recent years young men and women completing eighth and 10th grades in our country have entered vocational-technical schools more willingly. In his greeting to participants at the graduation meeting for schools in Leningrad and Leningrad oblast who had expressed a desire to study at vocational-technical schools, L. I. Brezhnev noted with satisfaction: "I am convinced that during their years of study

the new vocational-technical school students, with the energy, enthusiasm, and thirst for creative labor characteristic of young people, will take in the revolutionary, combat, and labor traditions of the older generation, carry the title of Soviet worker in an honorable fashion, and add brilliant new pages to the chronicle of our people's heroic deeds" (PRAVDA, 13 May 1982).

A significant number of workers today have as much knowledge as technicians and even engineers at the beginning of our century, and many contemporary workers, especially those with higher education, even surpass prerevolutionary engineers and technicians. The size of the stratum of workers defined by sociologists as "worker-intelligentsia" is steadily growing. Usually people with secondary specialized and higher education who continue to hold worker jobs are classed this way. In 1977 the industrial enterprises of the country employed 114,000 persons with higher education and 1,314,000 with secondary specialized education as workers (see "Razvitiye Obshchestvennogo Truda v Usloviyakh Zrelogo Sotsializma" [The Development of Social Labor Under Conditions of Mature Socialism], Moscow, 1980, p 43).

The "worker-intelligentsia" stratum is increasingly attracting the attention of scientists. Some of them are inclined to see this group as the future of the entire working class. They believe that the education of these workers is the most effective way to eliminate the significant differences between mental and physical labor.

It is difficult to share this view without reservation. In our opinion, we must be very careful here. Indeed, the list of worker occupations which demand secondary specialized education has already reached more than 380 titles (see M. Rutkevich, "The Organic Integrity and Dynamism of Social Class Relations in the Stage of Mature Socialism," KOMMUNIST, 1981, No 13, p 74). This means that they must be trained and they are trained, especially in a society where planned and proportional development is the rule. And the educational system in the USSR, including higher education, not only permits workers and their children to improve their education, but it encourages them. Many of the workers study at evening and extension divisions of higher educational institutions without leaving the job. Many of them continue to work in worker jobs until they complete school and receive their diploma.

Unfortunately, even after receiving diplomas many of them are in no hurry to transfer to jobs in their specialization, even though our production has an acute need for engineers. Suffice it to say that in 1978 only 34 percent of the engineer positions of the country were occupied by persons with higher education, while 43 percent were technicians, and 23 percent were persons with practical experience but no special education (see PRAVDA, 7 June 1981). Studies by economists show that "use of specialists with higher and secondary specialized education as workers is economically unwise; it is evidence of shortcomings in the training, distribution, and use of engineering-technical personnel and in existing wage rates" (Ye. L. Manevich, "Voprosy Truda v SSSR" [Labor Issues in the USSR], Moscow, 1980, p 58).

Some of the members of the "worker-intelligentsia" do not employ their knowledge and abilities in the place where society needs it most, where they can bring the

greatest benefit to our socialist country and to the people; rather they use them where wages are higher. If the existing statute on wages were changed and pay for engineering-technical personnel were to increase, they would transfer to jobs in their specialization. Of course, such a transfer would be advantageous both to society and to each one of these employees. But we also have a right to approach some of the workers of this stratum from the standpoint of the degree of their social maturity. Groups of people who place their personal interest, no matter what factors may have caused them, above social interests cannot be considered the bearers of the best qualities of the working class or a standard of high intellectual-moral maturity and consciousness.

Evaluation of the role of a significant part of the "worker-intelligentsia" is also important in another respect. This evaluation does not match with the dialectic of the development of the working class as a social force. The nucleus of the working class, its progressive part, personifies the future of society and of the entire human race. But here we are speaking of a boundary group between the working class and the intelligentsia.

There is no question that the proportion of members of the working class who truly embody its best features is growing. These are the progressive, socially mature, highly conscious workers who always act as the true proprietors of their country, who preserve and multiply the achievements of socialism, and are the carriers of communist social relations. The challenge is to form similar social features in all members of socialist society.

A great deal needs to be done to overcome the significant differences between workers engaged primarily in physical labor and those engaged in mental labor. We are referring not only to reducing the proportion of manual, unskilled, and heavy physical labor, and almost completely eliminating it in the future; rather we are speaking of more basic changes in the content and essential features of labor, transforming it into a vital necessity, a source of true happiness, spiritual growth, and continued human improvement. The USSR has made great advances in solving this problem. But our society still faces equally great challenges to overcome the significant differences between workers engaged primarily in physical labor and those engaged in mental labor that still remain. The ratio between what has been accomplished and what remains to be done in this area can be assessed by the actual state of affairs today. In his speech at the November 1981 Plenum of the CPSU Central Committee L. I. Brezhnev noted the slow reduction in manual labor. "For industry as a whole," L. I. Brezhnev said, "about 40 percent of the workers are engaged in manual labor, while in construction and the service sphere it is even more" (PRAVDA 17 November 1981). Moreover, mental labor with its present-day content is still very far from the communist ideal.

Raising the masses of the working class to the level of social maturity of its vanguard, seeing that all representatives of the peasantry and intelligentsia attain the same level of maturity, overcoming the significant differences between the city and the countryside and between people engaged primarily in physical labor and those engaged primarily in mental labor, and reorganizing all social relations on communist principles that are inherent in the new order — these are the principal challenges of the present stage of building a classless

society in the USSR. Class differences will be finally overcome as these problems are solved. And "with the elimination of class differences," K. Marx pointed out, "the social and political inequality that comes from them will disappear by itself" (K. Marx and F. Engels, "Sochineniya," 2nd Ed, Vol 19, p 25). This is a very long and difficult task, but it will be accomplished within the historical framework of the first stage of communist formation.

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REGIONAL

TURKMEN PARTY CC HOLDS PRESS CONFERENCE ON REPORTS, ELECTIONS

Ashkhabad TURKMENSKAYA ISKRA in Russian 1 Sep 82 p 1

[TurkmenINFORM report: "A Press Conference in the Turkmen SSR Communist Party Central Committee"]

[Text] A press conference on the upcoming accountability reports and elections to republic party organizations has been held in the Turkmen SSR Communist Party Central Committee. Workers from the TuSSR Communist Party Central Committee apparatus and workers in television and radio and the press were invited.

A. Myradov, first deputy chief of the TuSSR Communist Party Central Committee Organizational Party Work Department, spoke about the tasks involved in preparing for the accountability and election meetings in party groups and shop and primary party organizations.

The accountability reports and elections to the party organizations will take place on the eve of a glorious jubilee--the 60th anniversary of the formation of the USSR. The most important task for party organizations is to conduct the accountability reports and elections at a high organizational and ideological level. At the accountability and election meetings an analysis must be made of all the work connected with implementation of the CPSU Central Committee May (1982) Plenum decisions and of the Food Program adopted at this plenum.

Accountability reports and elections constitute an important event in the life of the republic party organizations. Further enhancement of the role of the grassroots wings of the party in successfully solving the tasks of the building of communism as outlined by the 26th CPSU Congress and the 22d TuSSR Communist Party Congress depends on how actively and militantly they are held.

9642

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REGIONAL

SPECIAL, HIGHER EDUCATION IN UKRAINE DISCUSSED

Kiev RADYANS'KA UKRAYINA in Ukrainian 1 Sep 82 p 2

[Article by H. Yefimenko, minister of higher and secondary special education UkrSSR, corresponding member Ukrainian Academy of Sciences, professor: "The Right to Education"]

[Excerpt] The new enrollment of students in colleges and technical schools has just been completed. What are the characteristics of those accepted this year? First of all, the competition was smaller. There was an average of two applicants for one college opening. It should be noted immediately, however, that the competition is only an indicator of profession popularity and prestige and does not necessarily guarantee applicant quality. The whole matter lies in student preparation and professional orientation. An analysis shows that the competition situation and student preparation for various professions is far from uniform. For example, we are disturbed by the sharp decrease in competitions for physics-mathematics professions at universities and polytechnic institutes. A thorough analysis is, of course, needed but possibly a negative role was played by an overloading of programs with mathematics in secondary schools which, in turn, lowered the interest of young people in this subject to some extent. As to student preparation, it should be noted that in recent years the average number of their graduation certificates is steadily increasing. Yet, unfortunately, in most instances this is not supported by entrance exam results. Marks received by many of these certificate holders are considerably lower than those they received from their teachers. Perhaps, in some schools student knowledge is still overestimated.

Regardless of measures put into effect recently and privileges established, recruitment for professions in metallurgy, mining industry, construction, etc., still poses urgent problems. To resolve this problem care should be taken to improve educational work in the family and school, providing stimuli for students and young specialists. Experience shows that along with this a realistic reserve is provided by precise organization in professional orientation work. Where it is properly set up, results are positive. Good examples are the Donetsk Polytechnic Institute, Dnepropetrovsk Chemical-Technological Institute, Kiev and Makiyiv Engineering Construction Institute and others.

Shifting the center of attention in the development of higher and secondary specialized schools to final national economic results requires substantial improvement in the organization of planned specialist division. Quite a lot remains to be done so that all students arrive according to assignment and are successful at their destination. Care should also be taken for more effective use of young specialists. The solution to these problems was specially stressed by comrade L.I. Brezhnev at a solemn meeting in Tashkent in March this year.

A particularly important problem is better utilization of higher educational institution scientific potential. There are great reserves here. CC CPSU Politburo member, first secretary CC Ukrainian Communist Party, comrade V.V. Shcherbitskiy in a speech delivered at a meeting of the party-economic activists stressed, for example, that each fourth invention in the republic now originates in a higher educational institution.

Special attention should be given to an improvement in the material-technical basis of colleges and technical schools, housing construction, an improvement in student living conditions. About ninety percent of students were provided with dormitory housing in colleges of the Ministry of Higher Educational Institutions UkrSSR. In the present five-year plan we hope to solve this problem completely. Further improvement is needed in construction of sanatoriums-dispensaries and health-sporting camps.

The chief goal in the work of colleges and technical schools is the formation of student communist outlook, and an improvement in teaching social sciences. The years of study are very important in the lives of young people, in their education and the making of their personality. We still need to do a lot so that each graduate remembers the nice things about his years of study always and recalls them just as warmly and with as deep respect as was done by L.I. Brezhnev in his "Memoirs", especially where he tells about his native Dneproderzhinsk Institute and other learning institutions where he studied and worked.

Large-scale goals for colleges and technical schools are the result of the May (1982) CC CPSU Plenum decisions, the USSR provisions program. Not only agricultural teaching institutions are involved. A higher educational institution prepares specialists for almost all the agro-industrial complex branches: it is the whole spectrum of food industry professions, chemical-technological, biological, agricultural construction, machine construction, electrification, agricultural construction economics, etc. Two hundred of the republic's technical schools prepare secondary team specialists for the agro-industrial complex. In addition, a considerable amount of scientific research is conducted in colleges and its application influences the effectiveness of many branches of agriculture directly.

Of course, to solve all tasks assigned discipline must be strengthened further, requirements must be raised, as well as the management level of all branches of public and higher education. The Ministry of Higher Education UkrSSR and the republic's ministries and departments which direct educational institutions developed and put into effect a number of complex, goal-directed programs. They include all aspects of higher educational institution and technical school activity and promote an improvement in the professional preparation of their students.

9443

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REGIONAL

BELORUSSIAN COUNCIL DIRECTS DEMOGRAPHIC PROCESSES

Minsk KOMMUNIST BELORUSII in Russian No 8, Aug 82 pp 72-78

[Article S. Pol'skiy, doctor of geographic sciences: "Demographic Process and the Role of Science in Controlling Them"]

[Text] At the present time the Belorussian SSR is entering a period which is crucial in the policy of utilizing labor resources: since the beginning of the 1980's we have entered further and further into a phase of greater demographic shortage. As was pointed out at the 29th Congress of the Communist Party of Belorussia, under the current Five-Year Plan the growth of able-bodied population has decreased to two-sevenths of the level of the past Five-Year Plan. Consequently, economic development will have to be achieved with available labor resources, reducing expenditures of live and embodied labor per unit of output. This, in turn, convinces us that in order to increase the rates of economic growth it is necessary to find consistent and comprehensive solutions to the social problems in the development of the republic. In this connection there is a critical need to increase the effectiveness of scientific research and coordination of the efforts of demographers and socialologists, to introduce the achievements of these branches of science into the practice of national economic construction in the Belorussian SSR, and to continually analyze demographic processes in order to have prompt information about the approach of difficult situations which can be reflected in the republic's national economic development.

Among the problems related to the demographic image of the republic, which continuously influence the social policy, one should include, above all, the formation of the rhythm of natural growth of the population, whose influence on economic development and on the formation of the demands of the population and the possibilities of satisfying them is decisive.

As we know, wars reduce more than one generation of people. Along with every soldier who has died, his unborn children, grandchildren and great-grandchildren also die. Therefore in the decade which is beginning the republic is also lacking the grandsons of those who died in 1941-1945. Moreover, according to predictions of demographers, during this period the growth of able-bodied population in the Belorussian SSR will decline appreciably not only because of the aforementioned reason; it can also decline as a result of the fact that the eastern regions of our country are constantly in need of incoming labor force.

One of the most significant socio-economic processes in the development of the republic during the post-war period is the migration of the rural population. Its absolute number regularly decreases--during the past 20 years by 1.8 million, and according to predictions of scientists, this process will continue. Migration of the population to the cities is a natural process under the conditions of the dynamic development of the national economy and hence a reduction of employment in agriculture has been desirable in principle and therefore justified, but within certain limits.

Actually, this process has for a long time contributed to modernization of the republic's national economic structure and the improved well-being of the workers. But at the present time, as we know, the situation has changed and therefore it is necessary, by studying the process of migration, to take the interests of agriculture into account considerably more than previously. The rates and scale of implementation of the Food Program depend on this to a significant degree. The movement of the rural population must be controlled and planned, for both the rapid and large outflow and the reduced surpluses of labor force in rural areas are inefficient from a statewide national economic standpoint.

Agriculture needs more and more educated people and fewer and fewer of them wish to remain in rural areas. The way to solve this problem is quite clear in principle: the young, educated people can best be kept in the rural areas by creating the proper complex of living conditions for them.

Each year large amounts of money are invested in agriculture in the republic. But the majority of it goes for the construction of facilities for production purposes and a disproportionately small amount goes for the creation of the cultural and domestic infrastructure. Here, possibly, is one of the responses to the questions that have been asked. If it seems to the young rural boy or girl that he will have it better in the city than in the country, nothing will be able to keep them there. Therefore we are now speaking about a more decisive redistribution of capital investments. General Secretary of the CPSU Central Committee, Chairman of the Presidium of the USSR Supreme Soviet, Comrade L. I. Brezhnev drew serious attention to this aspect of the matter in his speech at the May (1982) Plenum of the CPSU Central Committee when he pointed out that measures for social restructuring of rural areas are an organic part of the Food Program. "There is no need to prove," said Comrade L. I. Brezhnev, "that the more energetically and fundamentally we deal with housing, cultural-personal and road construction in rural areas, the more productive peasant labor will be." This same idea was profoundly reflected in the materials of the 7th Plenum of the Central Committee of the Communist Party of Belorussia. We are speaking about investing not 11-13 percent of the overall capital investment, as has been done up to this point, but during the 1980's to spend approximately 160 billion rubles on the aforementioned purposes, an immense sum even for our scale. Strengthening of the material and technical base of the farms in combination with large-scale work for changing the image of the Belorussian villages will undoubtedly help to achieve one of the most important goals--the creation in agriculture of stable collectives that are capable of highly productive labor. Then, probably, the rural youth will think about whether or not it is worthwhile to move to the city, which involves for them many living and psychological difficulties. Thus increased effectiveness of the agrarian sector of the economy and accelerated social development of rural areas are two sides of the same coin.

Urbanization is an extremely complex process. But it seems that it is frequently analyzed unilaterally and all of its factors are reduced to the effect of one particular factor: the development either of industry or of the sphere of services. Such a simplistic approach to problems of urbanization impede and sometimes preclude a correct solution. Here there should be considerably more attention paid to social elements and symptoms of this process than is now the case. This pertains primarily to the development of such research problems as the prognosis and urban construction recommendations for further improvement of the territorial organization of the Belorussian SSR.

Each year tens of thousands of people arrive in the large cities of the republic, bringing their experience, their customs and their habits from their previous living environment. How does a person "get settled" in a new place of residence? What are his housing, work and recreation like? For example, it became clear that a certain number of the city dwellers had the problem of efficient utilization of two days off. Therefore it is important to explain how the migrant who was yesterday's rural resident fulfills his role in the new social environment? And here help should come from a qualified sociologist who is able to diagnose the actual situation and analyze the factors of the phenomena that have arisen or the solutions that have been subsequently applied. By asking tens and hundreds of people what sometimes seem to be very simple questions, sociologists investigate ties that are not at all simple between the needs of man and his education, skills and occupation.

The problem of the development of the capital of the Belorussian SSR is one of the central ones in the national economic development of the republic. All the organization of public life in post-war Minsk is taking place at an unprecedentedly rapid rate, which causes rapid growth of the population in Minsk. During the post-war years population in the city has increased more than 10-fold--from 120 thousand to 1.4 million. The "Minsk phenomenon" has no analogues in the demographic development of large cities in the post-war years. In terms of the absolute growth of population during the past twenty years Minsk is only behind Moscow, Leningrad, Kiev and, to an insignificant degree, Tashkent. But if in the first post-war years such a rapid influx of population into Minsk was necessary, as the city developed this became, in a certain sense, a burdensome phenomenon.

The exceptionally high growth rates of the city have expanded the range of problems in it--economic, transportation, social, cultural, domestic and so forth. There is much in Minsk that is not capable of accommodating its growth. The phenomenal growth of the city has led to a marked manifestation or even exacerbation of a number of problems that exist in other large cities of the country which are not growing as rapidly.

The materials of the 26th CPSU Congress point out the need to "consistently follow a line toward limiting the growth of large cities." An important role here should be played by their general plans and plans for economic and social development. An especially large role is played by such comprehensive plans for cities with such high rates of demographic development as those of Minsk under whose conditions the creation of a scientific system for administration of the city becomes one of the most important problems. Republic and city, Party and Soviet agencies are doing a large amount of work to regulate the development of Minsk. But life demands even more effective action. Thus, in particular, in connection with the rapid rates of

development of the city it is necessary, in addition to taking into account the other factors, to study more profoundly than previously all socio-demographic processes that influence the growth of the republic's capital, and among them--processes of reproduction of its population and especially migrational movement.

An important aspect of research in studying the problems of development of the capital of the Belorussian SSR could be the creation of a comprehensive "Atlas of the City of Minsk" which has the goal of giving a visual representation of the existing and predicted structural and genetic ties among various socio-economic, demographic, urban construction, ecological, cultural and other processes that are taking place on the territory of the city. The atlas, apparently, should have two main sections: the first, which includes a map for current planning and predictions, and the second, which includes strategic maps for medium- and long-term planning and prediction.

Finally, it seems expedient, in order to improve the coordination of work on problems of long-range planning and prognostication of Minsk, to create (on the model of the Council of "Leningrad -2000") under the urban planning commission, with the participation of a number of scientific and social organizations, a permanent scientific consultation council, "Minsk-2000." The main direction of its work could be the development of comprehensive scientific criteria and recommendations for further increasing the effectiveness of the functioning of the city as a social organism. The Minsk-2000 council would also inspire creative contacts among imminent representatives of science and culture and economic workers, directed toward the creation of a broad and authoritative consultative platform for Party and Soviet agencies of the city.

An evaluation of the most important changes that are taking place in the social processes in the republic led in the middle of the 1960's to increased motivation for demographic and sociological research in the republic. A sociological laboratory was opened at the Belorussian State University imeni V. I. Lenin and the corresponding subject matter began to appear in a number of academic and departmental institutes. A scientific demographic subdivision was created as part of the NIIEMP of the Belorussian SSR Gosplan. Investigation of demographic processes constitutes a marked area in the activity of certain institutes of the Belorussian SSR Academy of Sciences, institutes for departmental purposes and VUZ's of the republic. Since the end of 1981 a sector of demography of labor resources has been functioning in the Institute of Economics of the Belorussian SSR Academy of Sciences. But, unfortunately, these scientific forces are dispersed and small in number. Still, demographers of the republic are now faced with serious scientific problems.

In the first place, it is necessary to develop a plan for republicwide comprehensive many-year research which embraces both a diagnosis of the tendencies, a differentiation of the process of reproduction of the population and the socio-occupational and territorial aspects and a prediction of the republic's demographic development. In the second place, it is necessary to develop economic and social criteria for optimization of the demographic dynamics and the demographic structures of the Belorussian SSR. The continually decreasing coefficient of natural growth of the population in the republic draws attention with increasing insistence to the deterioration of the determinants of the birth rate. In the third place, it is necessary to conduct research on the goals, the instrument and the effectiveness of

the demographic policy, for only then can it fulfill the role of one of the most important coordinates in the socio-economic development of the society. Many demographic and sociological problems are extremely closely interwoven. This is quite predictable since both disciplines--demography and sociology--must nourish one another.

The complication of all forms of social life of the population in the republic, the changing demographic situation, the complexity that is arising with labor resources, and the dynamic development of processes of urbanization--all these and many other objectively forming processes raise new problems. As we know, the ability to break away from the present and think in categories of the future is one of the most complex ones. But to master this ability is a vital need, for otherwise it could turn out that the demographic policy will be implemented too late--after the appearance of those unfavorable situations which it could have foreseen ahead of time.

In order to develop a strictly scientific demographic policy, it seems expedient to create on a high level a commission on population which has significant rights. Enlisting scientific workers and specialists from various state institutions and public organizations, it could engage in the study of questions of the health protection of mothers and children, efficiency of labor in housework, nutrition and production of various industrial goods for children, and so forth. The commission on population would be an important agency for implementing the results of demographic research in the Belorussian SSR. Its duties could also include in the broad plane the development of initiative for conducting demographic research in the republic and the coordination of research projects in the area of demography. Such commissions are already functioning, for example, in the Latvian SSR where it is headed by the deputy chairman of the Council of Ministers, and in the Bashkir ASSR, where it is headed by the chairman of the republic Council of Ministers.

Sociology scholars of the republic are also faced with important tasks--both in the development of methodological principles and in concrete recommendations for effective control of the social processes that are taking place. As we know, during the past 10-15 years the republic has achieved positive results in the investigation of many spheres of social life (primarily the family, the village, the formation of a communist consciousness in youth and several other ones). But we still have not developed such areas as the sociology of resettlement and the sociology of the city which would analyze the conditions for the processes of urbanization as a special philosophical category and would study the city as a social organism, in a word, would reveal the entire totality to the sociological subtext of the development of the population and processes of urbanization. Moreover, the need for a broad approach is explained by the fact that ordinarily scientific research by specialists of certain sciences (urban construction, demography, geography of cities, ecology, economics and so forth) include in the object of study such aspects of urbanization or resettlement and reveal the patterns of the development and the functioning of only individual elements of them. While previously it was typical of urbanization to have direct cause and effect ties, now it would not be an exaggeration to say that the degree of complexity of these processes is rapidly surpassing the possibility of any "urbanology" taken individually, whether it be urban construction, demography, economics or geography of cities. Such a complex and multicomponential problem as urbanization requires a combination of various approaches, and it is precisely at

the intersection of a number of lines and aspects of research that one can reveal the most precise and detailed picture. If one tries to reveal it without a comprehensive approach one will end up with a mosaic of pieces of the same color. "In order to really know a subject it is necessary to embrace and study all aspects of it, all ties and 'mediations.' We shall never achieve this fully, but the acquirement of comprehensiveness forwarns us of mistakes and outdated developments," --such a condition of true knowledge of a subject was advanced by V. I. Lenin (Complete Works, Vol 42, p 290).

The need for work on the sociology of the city or on a broader plane--the sociology of resettlement--in the republic is extremely crucial since the city, especially the large ones, are not only a progressive form of organization of the national economy, but also a comprehensive social structure which deeply affects human thinking, the behavior and the way of life of man. Only on the basis of comprehensive sociological research that relies on Marxist-Leninist teaching concerning the development of the society is it possible to purposively influence the entire course of urbanization and the improvement of methods and ways of social planning of the city and the rayon.

Sociological research will contribute to more fully "catching" both the positive and negative features of the urban way of life whose study is extremely necessary because this is a synthetic understanding which can be defined as the totality of all forms of life activity of the urban population which are determined by the means of production and the level of development of the productive forces. The way of life, being also a certain aspect of the culture of the society, is related to the social structure and the traditions of individual social groups. In a word, the concept "urban way of life" embraces all spheres of the life activity of the city dweller. Consequently, investigation of the processes of a sociological nature should be one of the most important constituent elements in the study of the specific features of the development of any city, beginning with the largest capital city and ending with the small rayon center, in which an analysis of social processes is no less important or complex.

A unified comprehensive approach which requires not only the disclosure of individual aspects of the development of processes of urbanization and resettlement, but also explains their influence on one another and on all processes of urbanization as a whole is not being applied by anyone in the republic. In Belorussia up to this point there is not a single scientific subdivision which engages in problems of the modern Belorussian city in its totality. There are no highly qualified specialists in the sociology of the city even in the Belorussian Scientific Research and Planning Institute of Urban Construction--the main scientific institution of the republic for the study of problems of urban resettlement. Moreover, until social indicators of processes of resettlement are clearly developed it will be difficult to expect a successful solution to this problem.

The need to create such a subdivision (most probably as part of the Institute of Philosophy and Law of the Belorussian SSR Academy of Sciences or the sociological laboratory of the Belorussian State University imeni V. I. Lenin) is the more obvious since the republic has two scientific sectors that engage in the sociology of rural areas (for sociological problems of villages in the Institute of Philosophy and Law of the Belorussian SSR Academy of Sciences and sociological problems in the

Institute of Economics and Organization of Agriculture of the Belorussian SSR Ministry of Agriculture). It is quite obvious that other organizational forms are also possible. The only thing that cannot be allowed, because of the great national economic importance of the problem, is to leave it unsolved altogether.

But sociology is not only a particular set of research methods. It is primarily a part of the social policy, a method of action which thus helps to see more deeply the living human, his connections, his life and his needs. The need for a sharp expansion of the scientific front of work in sociology and demography is also brought about by the fact that, for example, urbanization is taking place under the influence of the most diverse social processes. Some of them can be foreseen and therefore it is possible to try to influence them. Others are not as easy or impossible to calculate even on an electronic computer: machines do not take changes in the situation into account. Far from all scientific problems can be resolved, even if they are clearly formulated and modeled.

In addition to this, there are other unsolved problems and this means that there is a powerful stimulus for further development of "population" science in the Belorussian SSR. And since this is the case there is also a possibility of solving them even in the modern stage, and the more so in the future when there will be even more investigation of subjects regarding problems of population and urbanization in existing academic and branch institutes and higher training institutions, when the republic will finally have created an institute of geography in the system of the Belorussian SSR Academy of Sciences, but not just a natural geography department as is now intended, but a comprehensive one which involves economic and social problematics.

Even now the republic national economy is experiencing a need for specialists and this will be even stronger in the future--sociologists and demographers who must master, in addition to "their own" sciences, the basic knowledge of a number of related disciplines and above all historical materialism, political economics, statistics, geography of population and regional planning. Yet here people study sociology and demography more out of their own curiosity than because of professional training.

Strengthening the social aspects of comprehensive national economic planning is absolutely unthinkable without creating a well-arranged system of training of personnel (primarily in the Belorussian State University imeni V. I. Lenin and the Institute of the National Economy). Thus the republic essentially has no higher sociological education, even though the Belorussian State University imeni V. I. Lenin has done a certain amount of preparatory work for this: in the philosophy department they have introduced a specialization of students in concrete sociological research. But this is no longer enough. It is necessary to go further. In order to create a reliable basis for extensive sociological research and thus improve its quality and expand the work front, it seems, it is necessary to organize, on the basis of the history department of the Belorussian State University imeni V. I. Lenin, a division which would train skilled sociologists. The BGINKh imeni V. V. Kuybyshev could organize a specialty called "demography." Professional qualifications are a great value. After all, the scientific and technical revolution could be accomplished only by quite educated people. And the sooner they begin to train professional specialists in the aforementioned areas, the better.

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REGIONAL

MACHINE REPLACES 'MIRAB' SYSTEM IN CENTRAL ASIA

Moscow NAUKA I RELIGIYA in Russian No 8, Aug 82 (signed to press 7 Jul 82) p 12

[Unattributed report: "An Electronic 'Mirab'"]

[Text] The man who distributed the water used to be called the "mirab." Now optimal distribution of water to the farms of Samarkand, Dzhizak, Kashka-Darya and Bukhara oblasts is handled by the "Zarafshan" automated control system. This modern "mirab" not only helps to make rational use of the life-giving moisture from the Zarafshan River but also controls a complex system of irrigation installations.

The "Zarafshan" automated control system was developed and introduced by the scientists and specialists of a number of Central Asian and Moscow VUZ's. All the features of growing cotton and other agricultural crops essential for their watering conditions were taken into account. The automated control system computers make long-range, 10-day and continuous predictions on the amount of water in the river and indicate the optimal amount of water for the normal development of the plants.

At the same time, in Samarkand Oblast reconstruction of irrigation installations is underway and automatically controlled water stations and locks are being set up. The entire basin of the Zarafshan River has been divided into seven regions with subscriber dispatcher points.

Since time immemorial the attitude to water has been most solicitous in Central Asia. And today the ancient saying is still true: "Where there is water there is life."

The automated control system makes it possible to save up to 400 million cubic meters of water annually.

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